

CATALOGUE
OF
A COLLECTION
OF
SANSKRIT MANUSCRIPTS.

BY
A. C. BURNELL, M.R.A.S.,
MADRAS CIVIL SERVICE.

PART I.
VEDIC MANUSCRIPTS.

LONDON:
TRÜBNER & Co., 8 AND 60, PATERNOSTER ROW.
1870.

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HERTFORD :
PRINTED BY STEPHEN AUSTIN.

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ERRATA.

- Page 5, last line, *for* Vāsisṭha *read* Vasishṭha.
- „ 6, line 14, *for* śṣisṭir *read* śshasṭir.
- „ 6, „ 20, *for* çresṭhaç *read* çresṭhaç.
- „ 7, (note), *for* gargya *read* gârgya.
- „ 7, „ *for* or *read* on.
- „ 7, „ *for* Açvalâyana *read* Âçvalâyana.
- „ 7, „ *for* grihya *read* grīhya.
- „ 16, line 6 from bottom, *add*—These çlokas are quoted from the Taittirīya Anukramaṇī, 3, 12, 17, 18, and 19.
- „ 20, line 8, *for* çresṭam̃ *read* çresṭam̃.
- „ 25, „ 6, *for* sṭomau *read* sṭomau.
- „ 26, „ 9 (from bottom), *for* Karmâny *read* Karmâny.
- „ 29, (note), *for* kanka *read* kaṅka—*for* karrion *read* carrion—*for* Schisfner *read* Schiefner.
- „ 30, line 9 (from bottom), *for* Karmâny *read* Karmâny.
- „ 30, „ 5 „ *for* haviryasañajm̃ *read* haviryajñasañm̃.
- „ 33, line 7, *for* çisṭa; *read* çisṭâḥ;
- „ 36, „ 12, *for* Verzeicshinn *read* Verzeichniss.
- „ 38, „ 2, *for* mautrasya *read* mantrasya.
- „ 39, „ 10, *for* 18 *read* 81.
- „ 39, „ 22, *for* guṇâu *read* guṇân.
- „ 42, „ 7, *for* viçeshatah *read* viçeshataḥ.
- „ 48, „ 20, *for* ûhagâna *read* Ūhagana.

The type being very small, no doubt other errata have been passed over. śṣ is used to express ष; and the dot is to show that it is *not* the aspirate of s, as in the case of the aspirated letters, c.g., kh, jh.

P R E F A C E.

The MSS. about to be described were collected during a residence of several years in the South of India. In searching for MSS. which I required for my own studies, I often met with other works but little known to European Sanskritists, and which seemed to me to be worth preserving; such works I purchased (when it was possible to do so) or had transcribed.

It is hardly necessary to say that anything like a complete collection of Sanskrit MSS. which would fairly represent the literature of the Brahmans in its entirety, cannot be made in any one part of India. Some works may be met with in all considerable places, others must be sought in peculiar localities. This is especially the case with Vedic works. The Black Yajur Veda is the Veda of the South of India, and is little known in the North; on the other hand the White Yajur and Atharva Vedas are unknown in the South of India, except to a few Brahmans who have wandered there from the Mahratta country or Benares.* Again, in the South of India, all the systems of philosophy studied by the Brahmans are derived from the Vedânta; the Mîmâñsâ was never much studied, and is now professed by less than half a dozen paṇḍits; the Sâṅkhya and Yoga are unknown; and though elementary works on the Nyâya are very common, every student who wishes to make progress goes to Nâvadvîpa or Benares, and most of the MSS. referring to this system which exist in South India have been brought from those places, and are written in the Devanâgari character. Medical, Astronomical, and Astrological works are more studied in Malabar than in any other part of India, and the Vedic sacrifices were formerly kept up in that province better than anywhere else. The Smârta Brahmans still keep up the Vedic rites to a certain extent; but the followers of Râmânujâcârya and Madhvâcârya have adopted

* So in this collection there are but few Rig and Atharva Vedas MSS., and on the other hand the Black Yajur and Sâma Vedas are well represented.

the modern (or tantric) rites, and lost all knowledge of the older system. The number of dialects in use in South India and the multitude of sects have raised up so much fanaticism among Brahmans that followers of the same Veda from different provinces will seldom associate together, and perhaps this is the cause of the differences one meets with in the ritual. The Brahmans of Malabar read the Vedas in a way that is unintelligible to those of the Coromandel Coast, and use for the 'Soma' a plant of the asclepias tribe with large spotted flowers (?pâtika); the last use a plant of the same kind but with small white flowers. Similar differences could be shown in every detail.* The Vedic ritual is almost obsolete, and there can be no doubt that in a few years it will be entirely forgotten. The few who study Sanskrit in India at the present day devote their attention exclusively to the modern and sectarian literature.

The Brahmans of South India do not consider paper to be pure, and therefore generally use the leaves of the talipat and palmyra palms instead. With one or two exceptions all the palm leaf (or 'ôlai') MSS. in my collection were purchased, but most of the MSS. on paper were copied for me, as will be indicated. It is seldom that the date when the MS. was copied is entered in palm-leaf MSS., but from the character of the handwriting one may safely infer it. Very few MSS. are above 200 years old. As regards extracts, the original spelling has been closely followed: In S. India, Pânini viii. 3, 36, is invariably adhered to, and Visarga assimilated to a following sibilant. Conjectural emendations and additions from other MSS. are marked thus ().

Those interested in Sanskrit literature must thank Prof. Goldstücker and Mr. Trübner for whatever interesting information this list may afford them. Without the encouragement and assistance that has been given me by these gentlemen the work could never have been undertaken.—A. B.

SIDMOUTH, *August 3, 1869.*

* There are no trustworthy statistics of the South of India, but the Brahman population cannot be more than 20 per cent. of the whole. On the Coromandel Coast, of 100 Brahmans, about 75 are followers of the Black Yajur Veda, 20 of the Sâma Veda, and 5 of the Rig Veda. In Malabar, of the same number, 80 will be followers of the Rig Veda, 19 of the Black Yajur Veda, and 1 of the Sâma Veda. The Rig Veda is followed by a large number of Telugu Brahmans, but the Sâma Veda seems almost unknown to them.

VEDIC LITERATURE.

I. RIG VEDA.—TEXT.

I. *Rig-veda-saṁhitā—Pada-pāṭha*. A1—VI. 3. Accented. In the Grantha character, on 219 palmyra leaves. No date, but apparently of the 17th century, as most of the leaves are numbered by letters, and this system became obsolete about the beginning of the 18th century. The text appears to agree closely with that published by Dr. Max Müller.

2. WORKS REFERRING TO THE RIG VEDA TEXT.

II. *Rig-veda-prâtiçâkhyâ*. 18th century. In the Grantha character, on palmyra leaves; 57 leaves. (No. 205, c.) The division into *patalas* is here different from the usual one, there being altogether 20 *patalas*.

III. *Anuvâkânukramaṇî*. Attributed to Çaunaka. In the Grantha character, on palmyra leaves. I57b—164b, in No. 205. Five sections. Section 1 as follows:—

Piṭṛidevarshisâdhyebhyo brâhmaṇebhyaç ca sarvaçaḥ |
 Âcâryebhyo gurubhyaç ca pranamyâ prayataç çuciḥ ||
 Madhuchandaḥprabhṛitibhir riṣi(bhi)r hi tapobalât |
 Driṣṭânâm anuvâkânâm riṣu vaxyâmy atandritaḥ ||
 Âdim̄ sũktaparimâṇam̄ saṅkhyâṅkam eva ca | (def. by 2 syll.)
 Maṇḍale maṇḍale caiva yâvanto hi samîritâḥ ||
 Padâxarasamâmnâyañ chandasy eva pratishṭhitam |
 Ekaikam anuvâkan tu khilâni brâhmaṇâni ca ||
 Saṁvatsare saṁvatsare paṭhed aharahaç çuciḥ |
 Çrâvaṇasya tu mâsasya paurnamâsyâm upakramaḥ ||
 Samâpya tarpayed devân riṣin̄ piṭrîn̄ anukramâd |
 Rigvedaiçaiçikayâyâṁ̄ (sic) saṁhitâyâṁ̄ yathâkramaṁ̄ ||
 Pramâṇam̄ anuvâkânâm sũktaiç çṛiṇuta çâkalâḥ |
 Kaṇvâṅgirogastyaçunakâ viçvâmitro 'trir eva ca |
 Vasishṭhakaçyapavâdhryaçvâ jamadagnir athottaraṁ̄ || || ||

Section 2 commences—

'Agnim île' trisûktas tu 'surûp' 'aindra' catussûktau |
 'Agnim' 'somânam' ity etau şatkau 'kasy'eti saptakah ||
 "Tvam agne" pañcakañ vidyât "pravoyahvam" athâşţakañ
 "Agne vivasvad" "abhi tyan" "nu cit" te saptakâs trayah ||
 "Paçvâ na" navakañ vidyâd "upaprayanto" daçaikañ ca |
 Khailikânâm anâdeço 'smin granthe 'nuvâkânâm ||
 Yas tu carcâyate vede tasya sakhyetinaçrutih (sic!) |
 "Pra ye çumbhante" navakam, etc.

Section 3 begins—"Somasya mâ tavasan" dvâdaçoktam |
 "Pra vo devâye"ti saptadaçakan tu vidyât |

Section 4 begins—Rigvedântyo dvâdaçako 'nuvâkaç—

Section 5 begins—

Adhyâyânâm catuşşaşştir mañdalâni daçaiva tu |
 Vargânâm tu sahasre dve sañkhyâte ca şaluttare ||
 Ends—Namaç ç aunakâya namaç ç aunakâya | Anuvâkânukramanî samâptâ ||

IV. *Pâdânukramañî*. In the Grantha character, on palmyra leaves; 144*a*—149*b*, in No. 205. Begins—

Yosâv âsîd bhriçuçreshţhaç ç aunako nâma bhâskaraha |
 Ajñânadhvântanâçâyâ vande tatpâdapañkajañ ||
 Çrutismṛitinadîpûrñam çâstrakallolasañkulañ |
 Vişṇubhaktimahâpotam vande 'ham ç aunakârñavañ ||
 Pâdâ atijagatyân tu trayodaçakâh parau | (1 syll. def.)
 Aşţau çakvarîpâdas (sic) saptavâşţâxarâs tu te || (do.)
 Atiçâkvarapâdau dvâv âditash şoðaçâxarau | etc.

Section 2 begins—

Rixu pâdâs sâmçayikâ bhavanti purâmnâtâç câpi bhavanti kecid |

Tad anusandriçyedam nibodhatâçâryeña ç aunakeneñgitañ yat |
 Ends—Pâdânukramañis (sic) samâptaḥ (°ñî °tâ).

V. *Kamaratnaparibhâşhâ*. Grantha character. Palmyra leaves (leaves 149*b*—151*b*, of No. 205). Begins—

Vinâyakañ vidhâtârañ virûpâxañ hariñ guruñ |
 Natvedañ laxaṇañ vaxye nâmnâ ratnam samasya tu ||
 Kâdînâm pañcavargânâm prathamâç ca tritîyakâh | etc.

VI. *Aşţâxaraparibhâşhâ*. Grantha character. Palmyra leaves (leaves 151*b*—154*b*, of No. 205). Begins—

Çriçam praṇamya vâkyâni vaxye çâkalyavatmanâ (sic!)
 Rigvedaprativargasthapadasañkhyâdisiddhaye ||
 Êkaikasya tu vargasya bhaved vâkyacatusţayañ | etc.

VI. *Paribhâshâ*. Grantha character. 1½ leaves (154–155b, in No. 205). (“Padâdyavarnâvagamâya.”)

VII. *Paribhâshâ*. Grantha character. 1½ leaves (155b—157b, in No. 205). (Padasaṅkhyâ.)

II. RĪGVEDA BRĀHMANAS, &c.

VIII. *Kaushîtaki-brâhmana*. Maḷayâlam character. 124 Talipat leaves. 19th century. 30 chapters. There are here and there blanks in chapters xxii.—xxv., xxvii., xxviii.

IX. *Aitareya âranyaka*. Grantha character. 82 palmyra leaves. 19th century.

X. *The same work*. First and Second Books only. Maḷayâlam character. 81 Talipat leaves. 19th century.

III. SÛTRAS.—2. GRIHYA-SÛTRAS.

XI. *Açvalâyana-grîhya-sûtra*. Incomplete. Grantha character. 21 palmyra leaves. 19th century. Contains chapters I.—III. 12, 12, of Stenzler’s edition.

XII. *The same work*. Complete. Grantha character. 73 palmyra leaves. 18th century. (This is the first tract in No. 205.)

IV. WORKS BASED ON THE SÛTRAS OF THE RĪG VEDA.

A. ÇRAUTA.

XIII. *Saptahautraprayoga*. Grantha character. 93 and 88 Talipat leaves. 19th century. Darcapûrnamâsa h. l. 1. Âdhânasya h. l. 23, etc. The author’s name is not given.

B. GRIHYA.

XIV. *Smârtadîpikâ*. Telugu character. 103 palmyra leaves. 19th century. A Manual of the Grîhya rites according to the Açvalâyana grîhya sûtra, and with reference to the works of Nârâyana* and others, in four chapters. The compiler’s name is not given.

XV. *A Manual of Grîhya Rites*. Incomplete. Grantha character. 72 palmyra leaves. 18th century..

XVI. *Rituçânti*. Grantha character. Palmyra leaves (73a—96b, of No. 205). 18th century.

Rituçântiṁ vyâkhyâsyâmas tithivâranaxatrayogakarâṇa-lagnadoshaçântyarthaṁ, etc.

* Probably Gargya N. the commentator or the Açvalâyana K. and Grîhya Sûtras.

V. VEDÂNGAS.

- XVII. *Çixâ* (Pâṇinîyâ). Devanâgari character. Ff. 6. (No. lxivb.)
- XVIII. *Jyotiṣha*. Devanâgari character. Ff. 5. (No. lxiva.)
Written Saṁv. 1861 (=A.D. 1804) by Subhâ (sic) bhaṭṭa at Lavaṇḍhi.
- XIX. *Chandas*. Devanâgari character. Ff. 8. (No. lxive.)
xvii., xviii., and xix. are all in the same hand.

II. BLACK YAJUR VEDA.

1. TEXT. A. *Saṁhitâ*.

- XX. *Saṁhitâ-pâṭha*. Unaccented. Grantha character, on 109 and 248 talipat leaves. 19th century.
- XXI.-XXII. *Padapâṭha*. Partly accented. Grantha character, on 107, 33, 110, and 91 talipat leaves.

2. WORKS REFERRING TO THE BLACK YAJUR VEDA TEXT.

A. *Prâtiçâkhyâ*, etc.

- XXIII. *Tribhâshyaratna* or *Prâtiçâkhyavivarana*. A commentary on the *Prâtiçâkhyâ* of the Black Yajur Veda, on 153 talipat leaves; 19th century; in 2 praçnas, each containing 12 adhyâyas.
- XXIV. *Bhâradvâjaçixâ*. Telugu character, on 8 palmyra leaves; numbered 113-120. Begins—
Saineçam̃ (sic) praṇipatyâha(m̃) sandehânâm̃ saṁnivṛittaye
Çixâm anupravaxyâmi vedânâm̃ mûlakâraṇam̃ ||
- XXV. *The same work*. Grantha character; 6 talipat leaves, numbered 154-159. The first verse (as given above) is omitted in this MS. Imperfect.
- XXVI. *Siddhântaçixâ*, by Çrînivâsa. In the Grantha character, on 9 talipat leaves, numbered 160-169. 19th century. Begins—
Sampraṇamyâ sakakailaka -(sakalaika-) kâraṇam
Brahmarudramukhamauli bhûṣhaṇam̃
Çrutigirâm̃ trilaxaṇam çrînivâsamakhinâ praṇîyate || 1 || (def.)
Pûrvaçixâḥ parâmṛiçya prâtiçâkhyâṅ ca sarvaçah |
Siddhântaçixâm̃ vaxyâmi vedabhâshyânusârîṇîm || 2 ||
Akârâdipadânâm̃ syâd atrodâharanaḥkramah |
Âdimadhyântatas tatra yâvadvedan nirûpyate || 3 ||

Ends—

Çrînivâsâdhvarîndreṇa catusḥkulasudhâṃḥunâ |
 Çlokâs siddhântaḥîxâyâñ catussaptatir îritâḥ ||
 Hariḥ | om̃ | mahâdevâyâ namaḥ || çrîgurubhyo namaḥ ||

XXVII. *Siddhântaḥîxâyâkhyâna*. Anon. A commentary on the last, in the Telugu character, on ff. 72*b*–104*a* of No. LXXXVII. The com. on the first çloka begins—*Iha khalu kârūṇikaḥ kaçcit sarvaḥîxâparîxanavîcaxaṇo veda-bhâshyapârâvârapârîṇo çrînivâsadîxîto nâma catuskula-mukhyaḥ kalmashajâlmapâthaṃ nirṇetukâmas san, etc.*

The com. on çloka 2 gives the following list of works: *Bhâradvâjavyâsapâṇinîçambhukâhaḥavaçîshṭavâlmîkihârî-tabodhâyanoktaḥîxâdîkaṃ parâmriç ya ta danuktasandigh-dapadâni âlocya tribhâshyaratnavaidîkâbharanâdivyâkhy-ânapurassaratayâ kṛitsnaṃ prâtiçâkhyâñ ca parâmriçya vedabhâshyânusarinîm bhâtṭabhâskarâdiçodhanajanyatayâ viçvasanîyâṃ dushpâthaparîtyâge nishkampapravṛittihetubhûtâṃ ca siddhântaḥîxâṃ vaxyâmi |*

The text is evidently by a Vaishṇava, and therefore comparatively modern. It is singular that Sâyana is not mentioned in the above list.

XXVIII. *Laxaṇa* or *Svaralaxaṇa*, by Keçavârya, son of Sûridevabuddhendra. Grantha character, on 20 talipat leaves, 170 etc. No. 41. 19th century. Begins—

Namo namo gaṇecâyâ namas te çivasûnave |
 Nirvighnaṃ kuru deveça namâmi tvâṃ gaṇâdhipaṃ ||
 Atîndriyârthavijñânaṃ praṇamya brahma çâçvataṃ |
 Taittirîyapadâdînâṃ vaxyâmi svaralaxaṇaṃ ||
 Udâttaç cânudâttaç ca varṇânâṃ prâkṛitau svarau |
 Svaritâs tu dvidhocyante dhṛitaḥ kampaç ca sâmhitaḥ ||
 Lists of words arranged according to the accents follow.

This division ends thus on p. 173*b*, where a second part commences—*Anye'py adhyayanâd bodhyâ aruṇopanishat (sic) svarâḥ || om̃ ||*

Part II. begins—

Gaṇeçâṃ varadaṃ devam praṇipatyâ gajânanaṃ |
 Dvîtvâdînâṃ pravaxyâmi laxaṇaṃ sarvasaṃmataṃ ||

Ends—*Sûridevabudhendrasya nandanena mahâtmane (°nâ) |
 Prañîtaṃ keçavâryeṇa laxaṇaṃ sarvasaṃmataṃ ||*

XXIX. *The same work*; part I., but with the title Svrapaṅcāṅmūla (sic). No. 146, leaves 16–18. 19th century. This MS. omits the first ṣloka given above, and ends—
 Anye 'py adhyayanât (-d) bodhyâ aruṅopanishatsu ca||
 Hariḥ | ōm | svarapaṅcāṅmūlaṁ sampûrṇaṁ ||

XXX. *Saṁhitâçamānalaxana*. (?)* Three talipat leaves. Grantha character. 18th century. Begins—
 . Atha saṁhitâyâm âkâraplutapûrvo ghoshavadvyâñjanot-
 tara çasakâraparo visarjanîyo yeshu padeshu lupyate tâni
 padâni pravaxyâmy atrengyapadânâṁ nânâpadatvam asai-
 khyâne teshâṁ pûrvapadam avagraha ity ûshmavisarja-
 nîyaprathamadvitîyâ aghoshâḥ | na hakâraḥ vyañjana-
 cesho ghoshavân |
 Gajadâdyâs trayo varṇâ dâdayaç caiva bâdayaḥ |
 Yâdivânto hakâraç ca çasau tâv anyasaṁyutau ||
 Iti paribhâshâ || — aghniyâ ayaxmâ, etc.

Ends—

Hutâḥ makâraparaḥ | Iti saṁhitâsamânas samâptaḥ ||

XXXI. *The same work*. Three palmyra leaves. Grantha character. 19th century. Begins—Atha yajussaṁhitâyâṁ.

XXXII. *Çamānavyâkhyâna*, by Padmanâbha. Telugu character. Ff. 1–8. 19th century. This is a commentary on the last; there are occasional blanks in it. Begins—Yajus-
 saṁhitâyâṁ viṣaye | akâraç ca plutaç ca tau pûrvau yas
 mât, etc.

XXXIII. *Çamānavyâkhyâna*. Anon. Ff. 12. Telugu character. 19th century. Another commentary on the same tract. Begins—Atha çabdo adhikârârthaḥ (sic)
 prayujyate | 'atha çabdânuçâsanam' iti yathâ | —

Ends—Makârapara iti kiṁ | upahotâ dhenuḥ ||

XXXIV. *The same work*. One leaf in No. 49. Grantha character. 17 lines only at the beginning; = 1 folio in the last.

XXXV. *Vilâṅghyalaxana*, (?) by Nârâyana. Grantha character. Talipat leaves 3–6 in No. 49. 18th century.

* The C. says—çao. . . . visarjanîyalopino vaidikasya padasya pûrvâcâryakritâ sañjñâ.

Begins—

Praṇamya bhâratîm̃ devîm̃ sarvalokaikamâtaram̃ |
Nârâyanaḥ pravaxyâmi vilankhyâni (sic) padâny aham̃ |
Ekâraikâravarnau yau samhitâyâm̃ vikârîṇau |
Tadantâni vilankhyâny (sic) ucyante vidvattamaih̃ ||

In çloka 2 an older treatise is censured. Ends—

Hîyate hûyate hatyai hantave ca harâmahai |
Hvayâmahai harai hityai n'aibhyas santv adhikâni tu ||
Iti vi° samâptaḥ ||

XXXVI. *Same work.* Grantha character. Leaves 3–5 in No. 146. 19th century. Begins—

Atha viliṅghya (sic) prârambhaḥ | Praṇamya, etc.

XXXVII. *Vilanghyavyâkhyâna.* Anon. Telugu character. Ff. 9–21 in No. lxxxvii.

XXXVIII. *Naparataparaḥṣaṇa,* by Çaurisûnu. Grantha character. Leaves 6–8 in No. 49. Begins—

Natvâ vinâyakan devam̃ sarvasampatkaram̃ param̃ |
Çaurisûnuḥ pravaxyâmi param̃ navaparam̃ param̃ || sic ||

The writer then censures older works as obscure, and in çloka 5 gives the object of his work—

Câdau vikârino netaḥ (sic) padânto viṣayo 'sya saḥ |
Abhidheyau ca tâv etadjñânâm̃ ca prayojanam̃ |
Cachajeshu, tavargîye dhakâreṇa vivarjite |
Catusṣṭaye, makâre ca lakâre ca pare sthite ||
Vikârînaḥ padânto yas takaro naparaç ca yaḥ |
Driçyate yeshu tau jñâtuṃ pravaxyâmi padâny aham̃ |

After the paribhâṣhâ—

Amuṣṣmînn abruvann asmînn anadhvân asurân api |

XXXIX. *The same.* Grantha character. Leaves 6 and 7 in No. 146.

XL. *Naparataparavyâkhyâna.* Anon. A commentary on the last. Telugu character. Ff. 49–57 in No. lxxxvii.

XLI. *Avarṇilaxana.* Anon. Grantha character. Leaves 8b–10 in No. 49. The object of this is given in çloka 3 :

Odedavarnasañchannaṃ saṃhitâyâm̃ padâdigam̃ |
Avarṇam̃ jñâtuṃ asmâbhir idam̃ çâstraṃ praṇîyate ||

XLII. *The same.* Grantha character. Leaves 8–9 in No. 146.

- XLIII. *Āvarṇivyākhyāna*. Anon. A commentary on the last-mentioned work. Telugu character. Ff. 58-64 in No. lxxxvii.
- XLIV. *Āvarṇilaxaṇa*. Grantha character. Leaves 10-11 in No. 49. Begins—âgnîdhrâgrayaṇa°.
- XLV. *The same*. Grantha character. Leaves 9b-10 in No. 146.
- XLVI. *Āvarṇivyākhyāna*. Anon. Telugu character. Ff. 65-68 in No. lxxxvii. Begins—âkârâdîni vibhaktyantâni padâny âha | âgnîdhra | antarîxam ivâgnîdhraṁ |
- XLVII. *Aniṅgyalaxaṇa*. Grantha character. Leaves 11b-17.
- XLVIII. *The same*. Grantha character. Leaves 11-15 in No. 146.
- XLIX. *Aniṅgyavyākhyāna*. Anon. Telugu character. Ff. 21-48 in No. lxxxvii. These alphabetic lists of words are known in S. India as "Saptalaxaṇa." They are evidently modern, but are all derived from older sources, with which the compilers find fault, chiefly on account of obscurity and want of arrangement.

COMMENTARIES ON THE SAṂHITĀ.

- L. *Jñānayañña*. A commentary on the Taitt. Saṁhitâ K.I. by Bhaṭṭa Bhâskara Miçra. 245 palmyra leaves. Grantha character. 18th century. The first three and some of the other leaves are somewhat injured by age and insects, so that here and there a few words are illegible. Begins—
 Îçânas sarvavidyânâṁ bhutânâm îçvaraḥ paraḥ |
 Punâtu [sarvadâ yuṣmân çabdabrahmatanuç çivah] ||
 (The last part is restored from No. LII.) Pr. I. ends on l. 33—Iti bhaṭṭa kauçikabhâskara(mi)çraviracitejñānaya-jñākhye yajurvedabhâṣṭhaye prathame kâṇḍe prathame prapâṭhake caturdaço'nuvâkaḥ | Iti samâptaḥ prathamah praçnaḥ | Pr. II. begins, l. 33. Pr. III. begins, l. 74. Pr. IV. begins, l. 107b. Pr. V. begins, l. 137. Pr. VI. begins, l. 160. Pr. VII. begins, l. 206b; ends, l. 245b. Iti bhaṭṭa-bhâskaramiçraviracite ya° ve° bhâ° jñâ° prathame kâṇḍe aṣṭhame prapâṭhake dvâviṁço 'nuvâkaḥ ||

- LI. *The same.* A transcript of the last-mentioned MS. as far as I. 3, 3. 4to. pp. 146. Grantha character. Date, 1865.
- LII. *The same work.* Commentary on Kâṇḍas II. and III. of the Saṁhitâ. 206 palmyra leaves. Grantha character. 18th century. After the invocation as above, K. II. begins—Ataḥ paraṁ kâmyâḥ. Ends, l. 13*b*, Iti bhāṭṭabhâ° . . . bhâṣhye dvitîyakâṇḍe prathamapraçne (sic) ekâdaço 'nuvâkaḥ | samâpta(h) prapâṭhakaḥ | Pr. begins, l. 13*b*; III. l. 33*b*; IV. l. 53; V. l. 73; VI. l. 97. Ends, l. 112*b*. Iti śhasṭe dvâdaço 'nuvâkaḥ | samâptaç ca prapâṭhakaḥ | samâ° dvi° kâṇḍam | K. III. begins, l. 113. Pr. II. begins, l. 137*b*; III. l. 159*b*; IV. l. 179; V. l. 192*b*. Ends, Iti bhāṭṭa . . . tritîyakâṇḍe pañcamaprapâṭhake ekâdaço 'nuvâkaḥ. There are a few blanks here and there towards the end.
- LIII. *The same work.* Commentary on K. II. (of the Saṁhitâ). Pr. V. and VI. 47 palmyra leaves. Grantha character. 18th century. Begins—Ātha darçapûrṇamâsabrâhmanâṁ prâjâpatya-kâṇḍam 'viçvarûpa' ityâdayaṣ ṣṭadanuvâkâḥ | Pr. VI. begins, l. 29*b*. Nos. L., LI., LII., LIII., LXII., and LXV. contain the larger part of Bhaṭṭa Kauçika Bhâskara Miçra's commentary on the Black Yajur Veda, which is noteworthy as being the oldest commentary on that work now in existence. The Mâdhavîya-vedârthaprakâça cites it, and the paṇḍits say that Bhaṭṭa Bhâskara lived about 400 years before Sâyaṇa, which is not improbable. There can be no doubt, however, that the author is a different person from the writer of the Siddhântaçiromaṇi and the Vedântist Nimbârka.* The name and his invocation of Çiva would indicate that he was a Vedântist of the older school, and probably from the banks of the Godâvari: it is one long obsolete among the Brahmans. Unfortunately (but in this respect like all the older commentators) Bhaṭṭa Bhâskara seldom gives the name of the author or work from which he quotes. He begins (in the C. on the Saṁhitâ) by extracts from Vedic works to prove the use of a commentary, and then he cites Mânava-dharmaçâstra, xii. 100. Next he says, "Vâkyârthasvarûpam arthamanananyâyâmç ca vaxye pṛithak | çabdânâm anasû-

* Cfr. Hall's Bibliographical Index, p. 115.

yavas sumanasaç çriṇvantu jijñâsavah ||” And again, Vâkyârthaikaparâṇy adhîtya bhavasvâmyâdibhâshyâny ato bhâshyâṁ sarvapathînam etad adhunâ sarvîyam ârabhyate | Bhavasvâmin’s ‘vivarana’ is already known as the oldest commentary on the Baudhâyanakalpasûtra, and is probably the work here mentioned, as no trace of a commentary on the Yajur Veda by him has been found. I have also noticed quotations from the Baudhâyanakalpasûtra and Yâska; and a curious quotation in çlokas from an astronomical work, which describes the cause of lunar eclipses, but which I have not been able to identify. Bhaṭṭa Bhâskara often contrasts the opinions of different âcâryas; the grammatical part of his commentary is very full, but the mîmâṁsâ is more meagre than in Sâyaṇa’s. The following passage contains his view of the deity of the Veda: Tatraikaiva mahatî devâtâ | agnivâyusûryâdirûpeṇa vibhaktâ samyag dhyâtavyâ | tâsâṁ vibhûtayah prithivyantarixadyusthânâ anyâ devâtâ iti nairritâḥ—tâç ca pratimantraṁ lîngair viniyogena gamyanta eveti tâsâṁ prithagabhidhânâya prayâsyâmah | 9 kâṇḍas belong to Prajâpati; 9 to Soma; 7 to Agni; 16 to the Viçvedevas | He enumerates 44 sections in the Taittirîyaçâkhâ and 8 Kâṭhaka-kâṇḍas (cfr. No. LXV.), and concludes—Atha ca kâṇḍânâṁ sankîrṇatve pi yathâmnâyâṁ evâdhyeyâṁ | The succession of teachers he gives as follows: ‘Sârasvatatvâd asya pâthasya sarasvatî hi svasutâya sârasvatâya idam (sic) pâtham upadideça | sa ca sarvavidyânidhir amum eva pâtham adhyaishṭa | tasmâd anatikramaṇya iti pûrvaṁ bhagavatâ vyâsena jagadupakârârtham ekîbhûya sthitâ vedâ vyastâç çâkhâç ca paricchinnâḥ tatra vaiçampâyanaṁ nâma çishyâṁ yajuççâkhânâm âdhipatyey niyuyoja | sa vai taṁ pâtham yâjñyavalk(y)âya provâca | sa ca tittiraye sopîcokhâya vamukhaç (!) câtreyaâya dadau | yena padavibhâgaç cakre ataç ceyâṁ çâkhâtre(yî) ity ucyate | This differs from the tradition in the Anukramaṇî given by Dr. Max Müller, A.S.L. p. 223. A small fragment (K. IV. 5, 1–11) of this work exists in the I.O.L. 1625 (cfr. Indische Studien, I. 71; Z.d.D.M.G. xix. pp. 154–156).

LIV. *Sâyaṇa’s Commentary (Mâdhavîyavedârthaprakâça)* on the *Taittirîya Saṁhita*. Telugu character. 158 palmyra leaves. 19th century. (Written Krodhana year, Bhâdrapada, the 14th day of the dark fortnight). Contains the

commentary on K. II. Prapâṭhaka I. begins, l. 1 ; II. 29*b* ; III. 40 ; IV. 55*b* ; V. 73*b* ; VI. 112. Ends—Iti mādhavīye vedārthaparakāṣe yajussāṃhitâyāṃ dvitīya kâṇḍe śhaṣṭa-prapâṭhake dvāvīṃṣo'nuvâkaḥ ||

LV. *The same work.* Kâṇḍa III. Grantha character. 153 palmyra leaves. 17th or 18th century. Lines 33–40 are more recent. Pr. I. begins, Paçavaç cesṭayaḥ kâmyâ, etc., l. 1 ; II. begins l. 33 ; III. 69*b* ; IV. 93 ; V. 122*b*. Ends—Iti çrîmaddivya-yogîndraçrîmadvidyâtîrtham heçvarâparâvatârasya Çrîbukkamahârâjasyâjñâparipâlakena Sâyaṇâcâryeṇa viracite mādhavīye vedārthaparakāṣe yajussāṃhitâyān tṛitīyakâṇḍe pañcamaprapâṭhake ekâdaṣo 'nuvâkaḥ | tṛi° kâ° sa° || There are a few blanks.

LVI. *The same work.* Telugu character. 95 palmyra leaves. 19th century. Contains the commentary on K. III. Pr. I. begins l. 1 ; II. 22 ; III. 45 ; IV. 62 ; V. 78. The MS. breaks off in anuvâka 10.

LVII. *The same work.* Telugu character. 212 palmyra leaves. 19th century. (Written, 'Krodhana year.')

Contains the commentary on K. IV. Pr. I. l. 1 begins—
Yasya ni(h)çvasitaṃ vedâ yo vedebhyo 'khilāṃ jagat—
Nirmame tam ahaṃ vande vidyâtîrthaṃmaheçvaram ||
Tṛitīyakâṇḍe somasya çeṣṭaḥ prâyeṇa darçitaḥ |
Caturthe tv agnicityaṅgamantrâṇām pâṭha îryate ||
Pr. II. begins, l. 41 ; III. 89 ; IV. 119 ; V. 144*b* ; VI. 159 ; VII. 193. There are a few blanks left here and there.

LVIII. *The same work.* Telugu character. 13 palmyra leaves. C. the end of the 17th century. Contains the commentary on the Çatarudriya, or Pr. V. of K. IV. as far as l. 157, line 2, of No. LVII. About 32 lines are wanting at the end.

LIX. *The same work.* Grantha character. 32 palmyra leaves. Contains the commentary on Prapâṭhaka VI. of K. V.

LX. *The same work.* Telugu character. 102 palmyra leaves. 19th century (Raktâxi year.) Contains the commentary on K. VII. Pr. I. begins l. 1 ; II. 21*b* ; III. 44*b* ; IV. 60 ; V. 81*b*.

In all these MSS. Sâyaṇa is said to be the author, but cfr. the note on p. iv. of the Bibliotheca Indica edition.

TEXT.—B. BRÂHMAᅇA.

- LXI. *Kâthaka*; i.e. Taittirîya Brâhmaᅇa, III. 10-12. Unaccented. 51 palmyra leaves. Grantha character. This part of the Taittirîya Brâhmaᅇa is much studied in S. India as a separate work with the above name; the Kâthaka-çâkhâ appears to be unknown there, and the Taittirîya Brâhmaᅇa is divided into two separate works, viz., the Kâthaka as above, and the Çâkhâ which comprises the rest. Cfr. Max Müller's A.S.L. pp. 233, 4.
- LXII. *Commentary* on the Taittirîya Brâhmaᅇa, I. 1, 1-9. 39 talipat leaves. Malayâlam character. As this is not Sâyana's commentary, and as it begins with the same invocation as Bhaᅇᅇa Bhâskara's commentary on the Saᅇhitâ and Âraᅇyaka, and is in a similar style, it must be by that writer. I have seen a MS. containing nearly the whole of Bhaᅇᅇa Bhâskara's commentary on the third Kâᅇda of the Taitt. Brâhmaᅇa.

TEXT.—C. ÂRANYAKA.

- LXIII. *Taittirîya Âraᅇyaka*. Pr. I. Unaccented. Grantha character. Recent. 27 talipat leaves.
- LXIV. *Mantrapraçᅇadvaya*, i.e. Taittirîya Âraᅇyaka V. and VI. Grantha character. 22 palmyra leaves. There exists a commentary on these texts by Haradatta Miçra, and as a separate work. Pr. II. begins l. 8b. Pr. I. contains 18 and Pr. II. 22 sections.
- LXV. *Jñânayajña*. A commentary on the Taittirîya Âraᅇyaka, by Bhaᅇᅇa Bhâskara Miçra. 184 palmyra leaves. Grantha character. 17th or 18th century. The invocation and about 30 syllables of the beginning are illegible. The second line begins—*taccheshabhûtam araᅇye 'nuvâcyatantraᅇ vyâkhyâsyâmaᅇ atrâhuᅇ |*
 'Ho-(? hetûn) pravargyakâᅇde yâç copanishado viduᅇ |
 Aruᅇâmnâyavidhî caiva kâthake parikîrtitau ||
 Rudro (ms-â) nârâyanaç caiva medh(o yaç) caiva paitrikah |
 Etad âraᅇyakam sarvam nâvratî çrotum arhati ||
 Kîᅇca |
 'Kalpe piᅇrividhiç caiva pravargyavidhir eva ca |
 Aruᅇâmnâyavidhî caiva çatarudravidhis tathâ ||

Kalpeshu tâ mantrâs tân apy atandritah |
Yathâvratam upâkritya tv adhîyîtetî cocyate || *

Atra santy ashtau kâthake kâṇḍâni kâthamuninâ drish-
tâni | sâvitrânâciketacâturhotravaiçvasrij(âru)naketukâkh-
yâni pañcâgnicityâni | diva(h) çyenayo vâ yâç ceshtayah
svâdhyâyabrâhmanam ashtamam' iti | teshâm ârunaketuko
'smin praçne vidhîyate | arunâḥ (kâṇḍa)rshayah | prat-
hamo 'nuvâkaḥ ççântyartha (sic) upadhânârthân ca |

The commentary on P. I. (which is called in the colophon to
A. I. the 'Arunaketukapraçna,') ends on l. 81b. Iti bhâtta-
bhâskaramiçraviracite jñânayajñâkhyeâranyakatantre âru-
nake praçne dvâtrimṣo 'nuvâkaḥ ||

P. II. begins—Atha svâdhyâyabrâhmanam, etc. Ends 111—
Iti bhâttabhâskaramiçraviracite jñânayajñâkhye . . . svâd-
hyâyabrâhmanâm samâptam ||

P. III. begins—Atha câturhotram agnim adhikṛity ocyate |
Ends 139b.

Commentary on the *Yājñiki Upanishad*, i.e. Pr. X. Be-
gins l. 140—Athapurushasaṃskârârthâs snânâcamanâdi-
mantrâ agnihotrâdiçrautopakârakatayâ 'smin prapâthake
âmnâtâḥ Ends l. 184 in § 60; incomplete. There are a
few blanks in this MS. 110 is numbered twice; the first
leaf is in a more recent hand, and between the end of leaf
109 and beginning of leaf 110; about one line, viz., the
conclusion of Anuvâka 17 and beginning of Anuvâka 18,
has been omitted.

LXVI. *Commentary on the Taittirîya Âranyaka*, by Sâyanâ-
cârya. Praçnas I.–IV. 7. Telugu character. 148 palmyra
leaves. 19th century. This fragment ends— | uktâ hy
asyâdyayajña(tâ) || V. p. 458 of Râjendralâls edition, l. 6.

LXVII. *The same work*. Praçna III. only. Telugu character.
27 palmyra leaves. 18th century. Ends—Iti mâdhaviye
vedârthaparakâçe yajurvedâranyake tritîyaprapâthake eka-
viṃṣo 'nuvâkaḥ || samâptaç ca tritîyaprapâthakaḥ ||

LXVIII. *Câkhâsamâna*. Telugu character. Ff. 3½ (69–72
in No. lxxxvii). 19th century. Begins—
Dîrghâ visarjanîyântâḥ varṇâ vâkyântasaṃsthitâḥ |
Kâthakâra (ru)-naçâkhâsu tân pravaxyâmy açeshataḥ ||
Arochadhâ avaruddhâ asurâ anûrâdhâ, etc.

Ends—Itiçâkhâçamânaṃ sampûrṇaṃ ||

* These verses have been slightly altered by Sâyana, v. p. 2 of the
Bibl. Indica edition.

LXIX. *The same work.* Grantha character. 1 palmyra leaf. 19th century. (Line 21 in No. 146). Incomplete; from the beginning to folio 2 (70) line 2 in the last.

BLACK Y. V. ÇRAUTASÛTRAS, ETC.

LXX. *Āpastamba-çrauta-sûtra.* Grantha character; 120 palmyra leaves, 17 inches + 2; copied about A.D. 1800.

Praçna I. (25 khaṇḍas) begins—Athâto darçapûrnamâsau vyâkhyâsyâmaḥ | prâtar agnihotraṁ hutvâ, etc. Ends—Prathamô 'dhyâyah |

II. (21 kh.) begins l. 7—'Devasya tvâ savituḥ prasava' iti sphyam âdâye 'ndrasya bahur asi daxiṇa 'ity abhimantrya, etc. Ends—Dvitîyapraçnah |

III. (20 kh.) begins l. 11—Idâm eke pûrvaṁ samâmananti prâçitram eke | Ends—Tritîyapraçnah |

IV. (16 kh.) begins l. 15—Yâjamânaṁ vyâkhyâsyâmo yajamânasya brahmacaryam, etc. Ends—Caturthapraçnah |

V. (29 kh.) begins l. 19b—Agnyâdheyaṁ vyâkhyâsyamo | Ends—Pañcamah praçnah |

VI. (31 kh.) begins l. 26b—Agnihotraṁ vyâkhyâsyâmo | Ends—Ṣaṣṭah praçnah |

VII. (28 kh.) begins l. 33b—Sarvâ^o lokân paçubandhayâjy abhijayati | tena yaxyamâṇo 'mâvâsyâyâm, etc. Ends—Saptamah praçnah |

VIII. (22 kh.) begins l. 39b—Axayaṁ ha vai, etc. Ends—Aṣṭamah praçnah |

IX. (20 kh.) begins l. 45b—Çrutilaxaṇaṁ prâyaçcittaṁ, etc. Ends—Navamapra^o |

X. (31 kh.) begins l. 52—Çrîsomena yaxyamâṇo brâhmaṇâ ârshyân, etc. Ends—Daçamapra^o |

Pravargyapraçna (21 kh.) begins l. 61—Pravargyaṁ saṁbharishyan, etc. Ends—Pravargyapraçnah |

XI. (21 kh.) begins l. 68—'Āthithyâ^o. Ends—ekâdaçapra^o |

XII. (29 kh.) begins l. 74—Om̃ | mahârâtre, etc. Ends—Dvâdaçapra^o |

XIII. (25 kh.) begins l. 86—Abhiṣhavâdimâdhyandinaṁ savanaṁ tâyate | Ends—Trayodaçapra^o |

At the end of this praçna is the following çloka:—

Saṁvatsare pramodûte (?) makarasthe divâkare |
Saumikaṁ çivarâmeṇa likhitaṁ praçnapañcakaṁ ||

* It is not clear whether the next praçna should be numbered XIV. or XV. It is not numbered in this MS. or in No. LXXI.; but according to the last it appears that it is pra° XV. Begins l. 95—Ukthyash şoḍaḥ atirâtro' ptoryâmaç câgnishṭomasya guṇavikârâḥ, etc. Khaṇḍas 34; ends—Vedam upastha âdhâya |

P. XVI (25 kh.) begins l. 103—Agniṁ cesṭamâno 'mâvâsyâyâṁ, etc. Ends—Şoḍaḥpra° |

XVII. (26 kh.) begins l. 112—Çvobhûte pûrvâhnikîbhyâṁ, etc. Ends—Saptadaçapra° |

XVIII. begins l. 118—Çaradi vâjapeyena yajeta, etc. Ends—Antarhityâ iti vijñâyate | 8 |

The complete Âpastamba-çrauta-sûtras are said to comprise 30 praçnas, but I have never met with another MS. so extensive as this. At the end of each praçna is a sort of index which begins with the first words of the *last section*, (in the next MS. the first words of the *next praçna* are first given), and ends with the beginning of the first section.

LXXI. *The same work.* Grantha character; 202 palmyra leaves, 19 × 1½; copied about 1750 in a large and good hand; 5-7 lines on a page. P. I. begins l. 1; II. 9b; III. 17; IV. 24b; V. 33; VI. 46b; VII. 61b; VIII. 75b; IX. 89; X. 105b; XI. 135; XII. 146; XIII. † 167. The last praçna (l. 182) is the same as the one marked * in the last MS. As the index at the end of this p. begins with the first words of P. XVI. (v. MS. No. LXX.) it must be P. XV.

LXXII. *The same work.* Grantha character; copied about 1800: 52 palmyra leaves, 18 + 1½. P. I. 1; II. 19; III. 30b; IV. 40b. Ends—Ity âpastambîye pûrvasûtre caturthaḥ praçnaḥ | yâjamânâsûtraṁ samâptaṁ |

LXXIII. *The same work.* Grantha character; on 54 tali-pat leaves, 13 + 2; 8-12 lines on a page; recent. P. I. l. 1; II. 22b; III. 39b. After the sûtras are in many cases inserted explanations and additions.

LXXIV. *The same work.* 4 praçnas (impt.); mantras for the agnyâdheya, etc.; 120 palmyra leaves, 16½ + 1; grantha character; copied about 1750.

† This is erroneously numbered 14.

LXXV. *Ahobala-sûri's C.* (vṛitti) *Yâjñikasarvasva*, on the *Âpastambaçrautasûtras*. Grantha character; 98 talipat leaves; 15 + 2; written about the beginning of this century. The author is evidently a Mahratta Brahman of recent times. Begins—

Nṛisimham âyutaṃ (?) pûrṇaṃ saccidânandavigrahaṃ |
Namâmi pratyagâtmânaṃ vidhâtâraṃ jagadguruṃ || 1 ||

Çl. 5—*Âpastambamuniçreṣṭa(ṃ) bhâṣhyavṛittikṛitâv api*
Prayogavṛittikârâdîn namaskurvve sâdâ hṛidi ||

He also quotes Rudradatta. Çl. 7 is an imitation of Raghuvam̃ça i. 2.

P. II. begins l. 45. Ends—*Iti çrîmadsamudrâlakulatilaka çrîmadahobalabhaṭṭa* mahopâdhyâyanubhavyasya çrînṛisimhayajvanah putreṇa svayaṃprakâçayatideçikaparaṃ parâprâptaviçishtesṭadevatânugraheṇâ 'hobalasûrinâ viracitâyâṃ yâjñikasarvasvâkhyâyâṃ âpastambîyasûtravṛittâv dvi° pra° |*

P. III. begins l. 73, and breaks off 16 lines after the beginning of pataḷa 6.

LXXVI. *Kâçika-râma's vṛitti on Dhûrtasvâmin's 'Âpastambaçrautasûtrabhâṣhya*. Praçna I. pataḷas 1-8; 27 palmyra leaves, 18½ + 1½; numbered ka-ra; Telugu character; 18th century. About 8 lines on a page. A few blanks here and there. Begins—

Namas trailokyanirmânatrâṇasaṃhṛitikarmane |
Citsadânandarûpâya viṣṇave paramâtmane | 1 |

Âpastambaṃ namaskṛitya dhûrttasvâmiprasâdatah |
Tadbhâṣhyavṛittih kṛiyate yathâçakti nirûpitâ | 2 |

Çl. 4—*Kâçikena tu râmeṇa çrad dhâmâtranirûpitah |*
Vedârthanirṇaye yatnaḥ kṛiyate caktito 'dhunâ ||

After çl. 6—*Atra darçapûrṇamâsâdînâṃ kâlâ ucyante, etc.*

LXXVII. *Bhaṭṭa Rudradatta's C.* (*Âpastambasûtradîpikâ*) on the *Âpastamba-çrautasûtras*. Grantha character; 55 talipat leaves 15 + 2; copied about the beginning of this century. Praçnas x.-xiii. P. x begins l. 1; xi. 15; xii. 25; xiii. 43. Only the beginning of each sûtra is given. This commentary is a very excellent one; the Bhâradvâja, Baudhâyana, Açvalâyana, Drâhyâyana, Satyâṣhâḍha, and 'other' sûtras are constantly quoted.

* Is this Ahobala bhatta the author of the C. on the Mahimnah stava? v. Aufrecht's "Catalogus," p. 131a.

The commentaries on the *Āpastamba K. S.* are very numerous, Besides *Dhûrtasvâmin's* (which seems to be the earliest) there are others by *Kapardisvâmin*, *Rudradatta*, and *Gurudevāsvâmin* (*v. Max Müller's A.S.L. p. 380, note*) of considerable antiquity. Later than these is the *Prayogavṛitti* of *Tâlavr̥intanivâsin*, and last of all the comment by *Ahobalasûri*. *Dhûrtasvâmin's* commentary has been annotated by *Kâçikarâma* (No. LXXVI). Again, *Karavindasvâmin* has explained the *Çulvapraçna* (No. LXXIX).

LXXVIII. *Āpastamba-çulva-sûtra*. Grantha character; 20 palmyra leaves, 18 + 1; 4 lines on a page; recent; 21 sections. Rather carelessly copied. Begins—
Vihârayogân vyâkhyâsyâmo | yâvadâyâmañm pramânañm tadardham abhyasya, etc.
 Ends—*Tatra puruṣâbhyâsenâ 'ratniprâdeçânâñm sañkhyâ-sañyogât sañkhyâsañyogât || 21 || Hariḥ õm | çubhamastu | çulvasûtrañm samâptañm |*

LXXIX. *Çulva-vivarana*, a C. on the *Āpastamba-çulva-praçna* by *Karavinda Svâmin*; in 6 paṭalas. Grantha character; 68 palmyra leaves, 20 + 1½; d. about 1700. Begins—*îçânâñm sarvividyanâñm sadvi . ârañañm vyayañm | õm ity ekâxarâkhyeyañm vande . . . ? (illegible) || 'yajñam vyâkhyâsyâma' . . (? iti) yajñavyâkhyâpratijñâñm kurvâtâ bhagavatâ 'pastambena vyâkhyeyatayâ haviryajñâs somayajñâḥ pâkayajñâç ca pratijñâtâ vyâkhyâtâç ca . tatra tâvad aishṭikasaumikapâçubandhi . . (? kave) dînâñm samaviṣhamadîrghadhanurmmañḍalacaturaçratryaçranânâçrayo gârhapatyaprabhṛiticityeṣṭakâparyantâ niyatapari-mânâdeçaviçeshâs tatra tatro' ktâs, vimâtavyâ iti tadvimâ tadvimânâñm prati sâdhanabhûtarajvâdînâñm tâvatî raj(j)ûr etâvataḥ xetrasya karañi 'ti svarûpamâtrena jñâtum açak-yatvât tatpratipâdanam avaçyañm kartavyam iti yajñavyâkhyânantarañm viharayogavyâkhyânâñm ârabhyate | 'vihâ° syâmah' | viharâñm viharanañm | yogas tatsâdhanâñm | etc.* Paṭala II. (§ 4 of the text) begins l. 18; III. (§ 8) 33b; IV. (§ 11) 42; V. (§ 15) 54; VI. (§ 18) 58b. Ends—*Ṣaṣṭaḥ paṭalaḥ | samâptaḥ praçnaḥ | karavindasvâmikṛita-çulvavivaranañmsamâptañm |* A few words are illegible, and there are about 7 lines wanting on leaves 47 and 48. This MS. is carelessly written, but has been carefully corrected; it is much wormeaten in some places.

LXXX. *Āpastamba-çrauta-sûtra-vivarana* by Kapardisvâmin. contains the C. on the 'Çulvaprâçna (No. LXXVIII.) in 6 paṭalas; 29 palmyra leaves, $16\frac{1}{2} + 2$. Grantha character; about 12 lines on a page. Though this MS. cannot be more than 20-30 years old, leaves 1 and 11 are wanting, and leaves 8, 9, 10, 12, 13, much injured; thus the beginning of P. 1, end of 2, and beginning of P. 3 are wanting. Paṭala II. (§ 4 of the text) begins on 5*b*; III. ?; IV. (§ 11) 16; V. (§ 15) 21; VI. (§ 18) 23.

Ends—*Ity āpastambasûtravivarane kapardisvâmibhâshye çulvavyâkhyâpraçne śhaṣṭaḥ paṭalaḥ ||*
It is therefore probable that this 'Çulvaprâçna' is one of the last sections of the *Āpastamba K. S.*

LXXXI. *Tâlavrîntanivâsin's Prayogavrîtti* to the *Āpastamba-çrautasûtras*. Telugu character; 338 palmyra leaves, $18\frac{1}{2} + 1\frac{1}{2}$; about six lines to a page; recent. Begins with a çloka (Gaṅgâpravâhaparivîtajatâ°), and then — *Āpastambîyasûtrasya dhûrtasvamivyâkhyânusârena çâstrântarasiddhân(tân) apexitân aviruddhân apy upasâmhritya darçapûrṇamâsam ârabhyate | viçvasrijâmayanaparyantânâm karmanâm iyâm prayogavrîttih kriyate || somântâni nityâni | aphaîârthinâ 'pi kartavyâni | etc. 8 paṭalas.*

P. II. 16*b*—*Atha vedikaranam. 6 paṭalas.*

III. 28*b*—*Idâm eke, etc. 7 paṭalas.*

IV. 54—*Yâjamânakarmâni pûrvam evo'ktâni, etc. Ends abruptly in p. 5—Pûrvahomas tv amantrakah |*

Praçnas v. and vi. are wanting.

VII. 65—*Paçubandhasya karmo' cyate | yasmin karmani yajñârtham yûpe paçur badhyate sa paçubandhaḥ | 8 paṭalas.*

VIII. 85*b*—*Câturmâsyânâm karmo 'cyate | 6 paṭalas.*

IX. 220—*Atha prâyaçcittâny ucyante | 5 paṭalas.*

X. 121—*Somaprayoga ucyate | soma ośhadhiviçeṣah | tatsâdhanatvât karmanâmadheyañ, etc. 10 paṭalas.*

XI. 142—*Ātithyâ° iti yajamânaḥ | 8 paṭalas.*

* The next praçna (l. 169) begins—*ôm | mahârâtre tribhâgâd, etc., and consists of 8 paṭalas. It is not numbered.*

The next (according to the colophon) is the xivth P. It begins (l. 195) abhishavâdimâdhyandinañ savanañ tâ-yate, tasya karma. 7 paṭalas.

The next Praçna (not numbered) begins l. 284b—ukthyash shodaçy atirâtro' ptoṛyâmaç, etc.; extends to the end of the tenth paṭala. This seems to be Pra° xv.

LXXXII. *The same work.* Grantha character; 40 talipat leaves; 15 + 2; 10-12 lines on a page. Copied about 1800-20. The first section (? Praçna v.) begins l. 1—atho 'ddhanyamânam iti, etc.; 7 paṭalas. Ends—âdhânañ sampûṛṇañ | P. vi. begins l. 17b—agnihotrasya karmo 'cyate | P. vii. l. 27b. After this, on l. 38b, begins another section—atha paçuhautrañ bhâshyakâreṇa varṇitam tad ucyate | —breaks off l. 40b.

LXXXIII. *The same work.* Grantha character; 96 palmyra leaves; numbered 159-227; $16\frac{3}{4} + 1\frac{1}{2}$; 10 lines on a page. Copied about 1800. The sections are not numbered. Begins with the last words of paṭala 5 of section ix. (in No. LXXXI.); then Pra° x. Pra° xi. begins l. 173. The next Praçna (l. 193b.) begins—oñ mahârâtre, etc.; 8 paṭalas. The last section in this MS. corresponds to P. xiv. in No. LXXXI., and begins l. 211b.

LXXXIV. *The same work.* Grantha character; 206 talipat leaves; $11 + 1\frac{3}{4}$; about 8 lines on a page. Copied about 1830. P. x. l. 1; xi. 37b. (impt.) The next section begins 58b—'upasadaḥ—iti paristaranaṃ tûshṇîṃ, etc.; 8 paṭalas. Ends—dvâdaçah praçnah. The next section (= * in No. LXXXI.) begins l. 89b, and ends—trayodaçah pra°. The next (=xiv. in No. LXXXI.) begins l. 138b. Ends—caturdaçah pra°. The last Praçna in this MS. (=xv. in No. LXXXI.) begins l. 178, and ends abruptly on l. 206b. This MS. is very carelessly and often incorrectly copied.

LXXXV. *The same work.* Grantha character; 26 talipat leaves; $13 + 1\frac{3}{4}$; 12 lines on a page. Copied about 1840. Begins—Agniñ ceshtamânaḥ—Agnir iti, sthañḍilam ishtakâkṛitam ucyate | This seems to be the xvth praçna. Ends—prathamâ citi(s)samâptâ.

LXXXVI. *The same work.* Grantha character; 36 talipat leaves; 15 + 2; 10–11 lines on a page. Copied about 1840. The first section in this is the same as the last MS. On l. 20 another praçna begins—Çvobhûte paurvâhnikîbhÿâm, etc.; 8 paṭalas. Ends—Îty agnicayanañ samâptañ | This seems to be the xviiith praçna.

This manual of Çrauta rites based on and following the general arrangement of the Âpastamba Kalpa S. is most commonly referred to by Adhvaryus, which is probably the reason why MSS. differ so much that an edition would hardly be possible at present. Tradition, which must be taken for what it is worth, states that the author was a native of S. India, called Âṇḍappiḷlai, and that “tâlavrînta” (v. l. °vrînda) is a translation of the Tamil panai-kkâṭu, a very common name for villages among palmyra trees (panai = palmyra, kâṭu = forest), it should therefore probably be written “Tâlavrînda.” At the end of each chapter he writes—

Eshâ traividyaṽriddhena tâlavrintanivâsinâ |
Somapena kṛitâ vrittiḥ prayogasya pradîpikâ ||

LXXXVII. (*Âpastamba*) *prayogakârikâ.* Grantha character; 23 palmyra leaves; 13 + 2. Recent.

LXXXVIII. *Bhavasvâmin's (Baudhâyana) Kalpasûtravivaraṇa.* Grantha character, on palmyra leaves $19\frac{1}{2} + 1\frac{1}{4}$; about 11 lines on a page; leaves 61–94 inclusive are wanting, and l. 5 is numbered twice. Breaks off abruptly on l. 116b, line 1, with the words—Atha navame 'hni—in the second section of the râjasûya. Said on l. 146b to have been copied in the year “piṅgala” by Raṅganâtha, son of Tâṇḍaveça, son of Cidambara Çrauti of Cidambara (*i.e.* C'itamparam,* in the S. Arcot district). ? 1737. Begins—Brâhmaṇânâñ bahutvâd ekaikasyâñ çâkhâyâñ aparîsamâptatvâd arthasya ca durbodhatvâd asârvañyatyatvâc ca sañhṛitya vivaraṇârthañ sukhañ buddhvâ karmâñy anu-shṭhâya phalañ sarve prâpnuyur iti kalpa ârabdhah âcâryena vâkyasambandhaç ca . 'garbhâdânâdisañskârais sañskṛito 'dhîtya vedam nyâyataḥ kṛitadâra âhitâgnir âmâvâsyena ve' 'ti coditasya karmañy adhikâraḥ . tâni ca karmâni nânâvidhâni . tatra darçapûrṇamâsâgnihoṭra-jyotiṣṭomapravargyâñy apûrvâni . tatra darçapûrṇamâ-

* Commonly called Chillambram

savikârâ ishṭayo 'gnishomîyaç ca paçuh, jyotishṭomavikârâ ekâhâ dvâdaçâhâç ca, agnihotran na prakritih . prakritir nâma dharmânâm atideçakah . pravargyâdhâne kuṇḍa-pâyinâmayaneshu pravargyâç ca na prakritih . dadhigh-armme dharmâtideçam̃ kecid icchanti parikhityo 'bhayatra çântim̃ kṛitve 'ti darçapûrnamâsajyotishṭomau prakritî eva; agnishomîyadvâdaçâhasam̃vatsarâdayah prakritivikṛitayah . ishṭayo ekâhaç co' dbhidâdayo vikṛitaya eva; darvihomâdayo na prakṛitayo na vikṛitayah ||—"âmâvâ-syena vâ, etc.

The first part (in 17 sections) ends l. 27—Iti bhavasvâmikṛitau darçapûrnamâsam̃ samâptaṃ. The second part ends l. 32*b*—daçâdhyâyikâ sa°. The third on l. 51—samâptaḥ paçubandhaḥ. The fourth on l. 53—samâptaṃ ca yâjamânâṃ. The fifth on l. 60—samâptâni câturmâsyâni. The end of l. 60 corresponds with line 7 of l. 82 in No. LXXXIX. On l. 108—Iti bhavasvâmikṛite *bodhâyanîye* kalpavivarane agnâv ekonaviṃçô dhyâyah |

L. 114—Iti bha° ka° vâjapeyaprayogas sa° |

L. 115—Iti bha° ka° atirâtras samâptaḥ |

The second division of this MS. is called *Karmântavivarana* (ll. 117–146), and begins—'Pañcatayena kalpam apexete' tyâdi karmânta ity anvarthasañjñâ; karmanâm anta iti samâptir atra karmâni samâpyante.

L. 128*b*—Iti bhavasvâmikṛite karmântavivarane prathamasya karmântasya viṃçô'dhyâyah karmântas samâptaḥ |

L. 137—Iti dvitîyasya karmântasya ekonaviṃçô 'dhâyah samâpto dvitîyah praçnah |

L. 146*b*—Iti bhava° karmâ° tṛitîyasya karmântasya viṃçô 'dhyâyah | karmântas samâptaḥ.

The third division is called *Dvaidhavrîtti*, and is in four praçnas (ll. 147–215, also numbered *a*—kaṃ; 206 is numbered twice in figures). Begins—Upavasatha ityâdi dvaidhânâm pûrvanirapexitatvam̃ viçeshitam̃ viçeshanatvam | vispasṭeshu vikalpârthaṃ ce 'ty uktaṃ | âmâvâsyena ve 'ty atra kvacit kalpe sandigdhoktam̃ dvaidhasya sambhâvanam̃, etc.

Pr. II. begins l. 171*b*.

Pr. III. begins l. 188, in ten adhyâyas.

Pr. iv. begins l. 201b, in ten adhyâyas.

This last division is not so carefully copied as the rest, and here and there blanks are left.

LXXXIX. *The same work.* Grantha character ; 132 palmyra leaves ; $16\frac{1}{2} + 1\frac{1}{4}$. The upper edge has been in some parts injured by white ants, so that in a few places parts of the first and last lines on each leaf have been destroyed. 6-10 lines on a page. Copied in the early part of this century. Ends—Samâpto 'gnishṭomah | This MS. is not so correct as the last.

The name 'Bhavasvâmin' proves that the writer of this commentary was a worshipper of Çiva, and he was probably an inhabitant of Ujjâyinî, (on l. 16b, line 7, we read—Yathâ ujjâyinyâm prasthito mâhishmatyâm sûryam udgamayati), which was famous for three mahâlingas.* As he is quoted by Bhaṭṭa Bhâskara, he may have lived in the eighth century. Quotations from other çâkhâs and kalpas are frequently given in Bhavasvâmin's commentary.

XC. *Somaprayoga*, by *Raṅganâthadîxita*. According to the Baudhâyana ritual. Grantha character ; 18 talipat leaves ; $17\frac{1}{2} + 2\frac{1}{4}$. Copied about 1800. Begins—

Pranâmya sâmbam îçânâ vâniṁ bodhâyanaṁ guruṁ |
Kriyate Raṅganâthena jyotishṭomâpradîpikâ ||

Agnishṭomena yaxyamâno bhavati, etc.

Ends—Agnishomîyas samâptaḥ | Iti somaprayogâ raṅganâthadîxitiye prathamah praçnas samâptaḥ |

XCI. *Darçapûrṇamâsaprayoga*, according to the Baudhâyana ritual. Grantha character ; 40 palmyra leaves ; $13 + 1\frac{1}{2}$. Copied 1820-30. Begins—

Çiromaniṁ sûtrakṛitâṁ naumi bodhâyanaṁ muniṁ | .
Yena karmâny açeshâni sûtritâni mahâtmanâ || 1 ||
Darçapaurṇamâsasya prayogaṁ havishâ(s) sphuṭam |
Kurve saṁxiṇya viduṣhâṁ mude mandahitâya ca || 2 ||

L. 15—Pra° praçnaḥ. L. 31—Iti darçapûrṇamâsaprayogâ samâptaḥ |

The agnyâdheya rites begin after this, and the MS. breaks off abruptly on l. 40b ; ll. 41-3 are wanting ; the paçuprayoga begins on l. 44 and ends on l. 60.

* Wilson, in As. Res. xvii.

XCII. *The same.* Transcript of the last MS., P. I. ; on paper, 151 ff. 4to. 1862. The Âpastamba manual is given on the alternate pages.

XCIII. *Baudhâyanaprâyaścittadîpikâ.* Grantha character ; 56 palmyra leaves ; $17\frac{1}{2} + 1\frac{1}{2}$. Copied about 1800. Imperfect. Begins—

Natvâ bodhâyanâcaryan teno 'ktaçrautakarmanâñ |
Vidhyatikramena prâyaścittadîpâ prakâçyate ||

XCIV. *Câturmâsyaprayoga* (Baudhâyana) by Bhavâyya. Grantha character ; 13 palmyra leaves ; $13 + 1\frac{1}{2}$. Copied 1820–30. The form of the compiler's name shows that he was a Tamil Brahman.

XCV. *Baudhâyanapaçuprayoga.* Grantha character ; 21 palmyra leaves ; $16\frac{1}{2} + 1$. Copied about 1800.

XCVI. *Vâsudeva-dîxita's Mahâgnisarvasva.* Grantha character ; 97 talipat leaves ; $16\frac{3}{4} + 2$; 12–20 lines on a page. Copied about 1800–20. Begins—

Bodhâyanam pranamya 'gneḥ kalpasûtram yathâmati |
Dvaidhakarmântasûtrâbhyâm saha vyâkhyâsyatetarâm ||
Agner anârabhyâdhîtatvâd anârabhyâdhîtânân ca prakṛiti-
gâmitvâd dîxâdisambandhâd darçapûrnamâsayoç ca dîxâ-
dyabhâvâ jyotiṣṭomângatâ 'dhyavasîyîta dîxâdibhir jyo-
tiṣṭomângam prasiddhan tatsambandho 'gnau bhavati, etc.

Adhyâya II. begins l. 9 ; III. 11b ; IV. 14 ; V. 21b. ; VI. 22b. ; VII. 28 ; VIII. 33 ; IX. 36b ; X. 41b ; XI. 46b ; XII. 51 ; XIII. 52 ; XIV. 53b ; XV. 58b ; XVI. 61b ; XVII. 65 ; XVIII. 77 ; XIX. 81b ; XX. 90. In A. IV. the proportions, size, and number of the isṭakâs used for building altars are very fully discussed, and in the next chapter the size and forms of the altars. In chapter VIII. prathamaprastâra-çulvopadhâna ; in XI. dvitîyaprastâra ; the last Adh. contains the Yûpaikâdaçinîprayoga. Vâsudeva quotes the Âpastamba and Satyâshâdha K. Sûtras, the Çulvasûtra, Taittirîyabrâhmaṇa, a bhâshya (apparently Bhavasvamin's), and Kârikâs by Gopâla. At the end of Adh. XIX. he gives some account of himself, by which it appears that he was a son of Mahâdeva-vâjapeyayâjin and Annapurnâ, and that his father was adhvaryu to Ânandarâya, minister

to Çrîçarabhatulajâkhyacolamahîpâla. 'Cola' is put for 'c'ozha,' the Tamil name of the Tanjore province; and this work must therefore have been written some time in the last century under the Mahratta government.

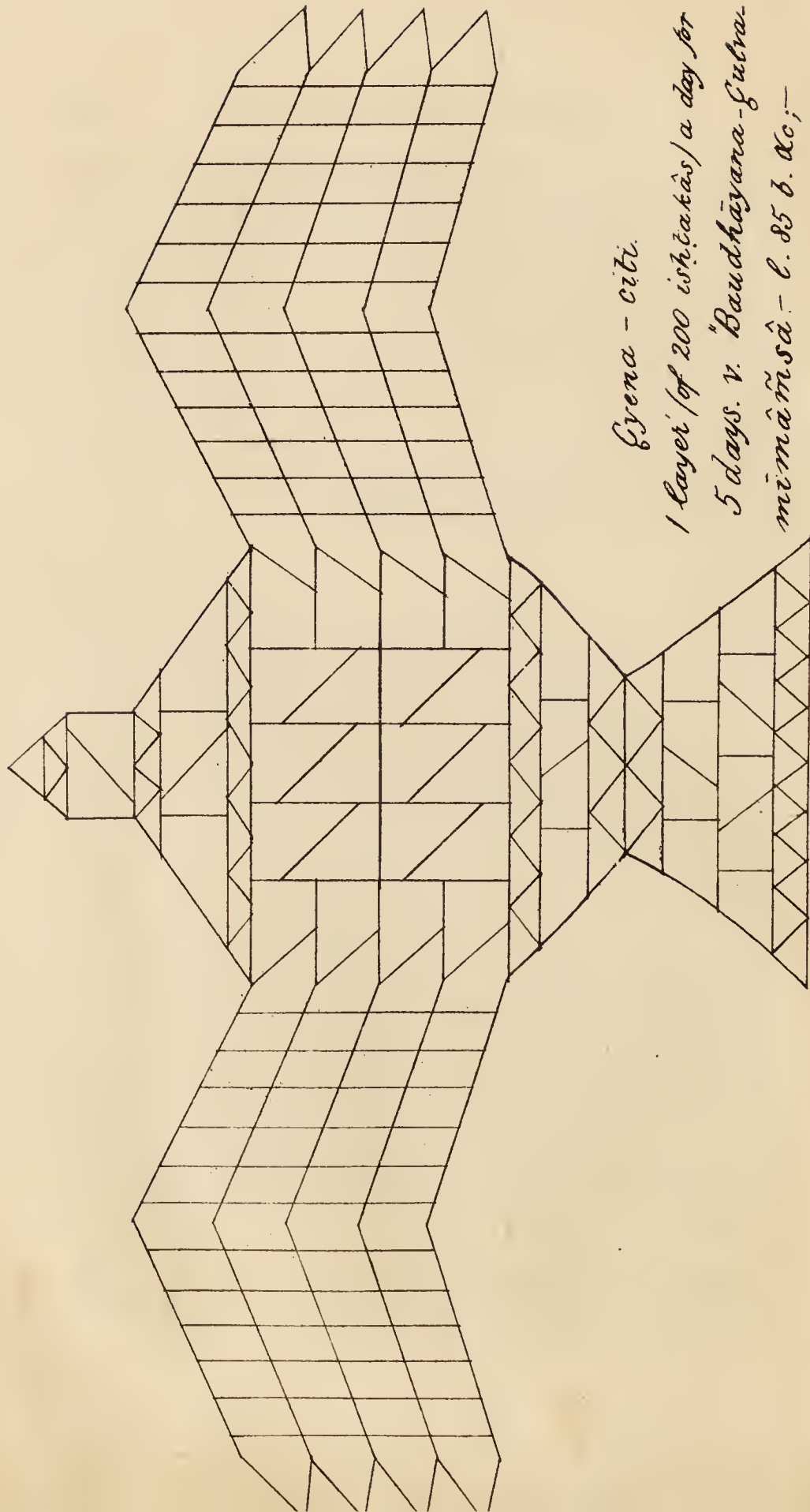
XCVII. A fragment of a Kalpa work (? Baudhâyana K. S.) on 7 talipat leaves at the end of the last MS. Breaks off abruptly at the beginning of Kh. 23. Begins—Ukhâs sambharishyann upakalpayate | açvañ ca garddabhañ ca tayor eva, etc.

XCVIII. *Baudhâyanasomapañcaka*. (Thus the title at the end. Grantha character; 49 talipat leaves; 17 + 2 $\frac{1}{4}$; Begins—Athâto mahârâtra eva budhyante sambodhayanty etân ritvijah | adhvaryvâdisadasyam ye câ 'nye parikarm-miño bhavanti, etc.

XCIX. *Baudhâyana-çulva-mîmâmsâ* (a C. on the Baudhâyanaçulvasûtras) by *Veñkateçvara-yajvan*. Grantha character; 161 palmyra leaves, 17 + 1; about 4 lines on a page. Copied about the end of the 17th or beginning of the 18th century. Leaves 1-5, 7-10, 12, 13, 15, 16, 19, 98 have been replaced about 50 years ago; 20 and 36 have been passed over in numbering the leaves. Veñkateçvara (*i.e.* the god of Tirupati, 150 miles N.W. of Madras) was brought into notice by Râmânujâcârya, and since then the name has been a favourite one among the Telugus. The author probably lived in the 15th or 16th century. The eight introductory çlokas are full of blanks, but the text is perfect, and begins—Iha khalu bhagavân bodhâyanaçâr्याḥ agnicayân vyâkhyâsyan çishtëçârâpariprâptam athaçabdocçârâṇam maṅgalaṁ kurvvan çishyopadhânârthaṁ vaxyamânârthaṁ pratijânîte | 'athe 'me agnicayâ 'iti agnî-nâm çyenâdyâkâraviçishtësthandilaviçeshânâm cayâç cayanaprakârâh pradarcyante iti çeshah | Samacaturaçrakaṇa (l. 11b), viharanaprakâra (13), dîrghacaturaçrakaṇa (14), ekato 'nimaddîrghacaturaçrakaṇe prakârântara (15b), dvikaraṇî (16b), trikaraṇî (17), maṅdalaxetra (28), agnyâdheyikavedi (30), darçapûrnamâsavedi (34), agniṣomikavedi (39), saumikamahâvedî (41), sadaso deçaviçeshakaraṇa)41b).

Adhy, II. l. 48b. Xetrâdimânopâyâdîn darçayitvâ sarvâgni-sâdhâranyenâ 'gnidharmmân âha—'ardhâshtëtamâ' iti. On

East



Śyena - citi.

*1 layer (of 200 śrīcātās) a day for
5 days. v. "Baudhāyana-Śulva-
mīmāṃsā" - l. 85 b. 10; -*

l. 77, isṭhakâdharmmâḥ; the isṭhakâs are not too be used if broken, or too much or too little baked! gârhaptyave-dipramâṇa (79*b*), parimaṇḍalaprakâra (81*b*), dhishṇyo-padhânaprakâra (82).

Adhy. III. l. 85*b*. Athe 'dânîm çyenasya prakṛitivena pra-thamam anuṣṭheyatvât tatsvarûpan darçayati | 'atha vai bhavati' 'ti brâhmaṇam iti çeṣhaḥ | etc.; caturaçraçyena (85*b*), vakraçyena (kuṭilau paxau yasya) (92*b*), śaṭpa-traçyena (97*b*, kaṅkaciti* (100*b*), alaja° (101), ratha-cakra° (106), sârarathacakra° (107), caturaçradronacayana (119), parimaṇḍaladronaca° (129*b*) samûhyapariçâryaca°, çmaçânaca° (138*b*), kûrmaca° (146*b*), parimaṇḍalakûr-maca° (154*b*). Ends—Iti çrîmadadvaitavidyâçâryas-âgnicityasarvatomukhâtirâtrasâgnicityâptavâjape(ya)yâji-govindadîxitavarānandanasya sarvatantrasvatantrasâgni-cityasarvakratuyâjicrîyâjñānārāyaṇadîxitendrānujasya tac-chiṣhyatâlabdhasamastavidyâvâiçadyasya çrîvenkateçvara-yajvanah kritiṣu bodhâyanaçulvamîmâṃsâyâṃ tritîyo 'dhyâyas samâptaḥ | The quotations in this work are but few. Âpastamba (77*b*), Âpastambâçârîyâḥ (51, 2), Karmântasûtra (36), Kalpasûtra, frequently; Kâçya-pîyâḥ (5), Jaimini(mîmâṃsâsûtra) (7), Taittirîya-çâkhâ (51*b*), Dvaidhasûtra (63*b*), Pramâṇâdishoḍaça-padârthapratipâdakaçâstra (8), Brâhmaṇa (Taittirîya) is frequently cited, and on l. 146*b* a çâkhântarabrâhmaṇa. Bhaṭṭoktatantra (1*b*); other âçârîyas' are frequently quoted, and their opinions compared. In the çulva portions of the Kalpasûtras we must look for the earliest beginnings of geometry among the Brahmans. For the construction of some of the altars considerable knowledge is required. The Agni-cayana rites are performed by the Adhvaryu alone, and form parts of the greater soma sacrifices. The annexed diagram (from one actually constructed and used) will show the form of the 'çyena-citi.' The form of the more usual altars may be seen in the plan at the end of vol. i. of Dr. Haug's 'Aitareya Brâhmaṇa.'

C. *Çulvakârikâ*, by Venkaṭanâthavâjapeyayâjin. Grantha

* The 'kanka' is not the heron, as the dictionaries explain it, but the karrion kite. It is still revered at 'Kankâcala' (for the Tamil Tirukkazhukkunram); a shrine 30 miles S. of Madras; also called 'Paxitîrtha,' as is mentioned by Târanâtha in his Tibetan history of Indian Buddhism. V. Schisfner's edit. p. 202, and transl. p. 266.

character; 11 palmyra leaves, 13 + 1½. Copied about 1820-30. Begins—çulvokteshu prayogeshu yat spashtan na pramiyate |

B. Y. V. GRIHYA SÛTRAS, ETC.

CI. *Āpastambagrihyasûtra*. Grantha character; 15 palmyra leaves, 16 + 1½; 7 lines on a page. Copied about the middle of last century; 23 sections and index of first words in reverse order. Begins—Atha karmmany âcâradyâni grihyante . udagayanapûrvvapaxâhahpunyâheshu kâryâni . yajnopavitinâ.

CII. *The same work*. Grantha character; 20 talipat leaves, 8 + 1¾; 9-10 lines on a page. Copied 1840. Not so correct as the last.

CIII. *The same work*. Grantha character; 40 pp. 4to. The watermark of the paper is 1828, and this MS. must have been copied about 1830.

CIV. *Darçanârya's* (vv. II. Darçanâcârya and Sudarçanârya) Commentary (*Tâtparyadarçana*) on the *Āpastambagrihyasûtras*; 6 paṭalas out of 8. Grantha character; 105 palmyra leaves, 15 + 1¼; 8 lines on a page. Copied about 1750. Begins—

Yo varṇair ijjate nityaiḥ karmabhiḥ coditair nijaiḥ |
 Tebhyo 'pavargado yaç ca tan namâmy advayam hariṃ | 1 |
 Āpastambamuniṃ vande mandadhîhitakâmyayâ |
 Yo 'nushtheya padârthânâm kramakalpam akalpayat | 2 |
 (Yat)kṛitam vedavadbhâshyam âdriyante vipaçcitâḥ |
 Sa kaparddî ciraṃ jîyâd vedavedârthatatvavit | 3 |
Sudarçanâryaḥ kurute grihyatâtparyadarçanaṃ |
 Kevalaṃ vaidikaçraddhâprerito mandadhîr api | 4 |
 "Atha karmmany âcâradyâni grihyante" | athaçabda
 ânantaryârthaḥ | tadartham pûrvavrittam ucyate | Iha
 (yajûâ) ekaviṃçatibhedâḥ; tatra sapta pâkayajñasamsthâḥ |
 aupâsanahomo vaiçvadevaṃ pârvaṇam aṣṭakâmâsiçrâddham
 sarpabalir içânabalir iti. Sapta (ca) haviryasañajmsthâḥ |
 agnihotran darçapûrṇamâsâv âgrâyaṇaṃ câturmâsyâni
 nirûdhapaçubandhas sautrâmaṇi. Piṇḍapitṛiyajûdayo
 darvihomâ iti. Saptai 'va ca somasamsthâḥ; agni-
 sṣṭomo 'tyagnisṣṭoma ukthyash ṣoḍaçi vâjapeyatirâtro .

'ptoryyâma iti . ete ca nityâ, niyatapradoshâdikâlnajîvani-
nimittâ ity arthah . kuto nityâh ? jâyamâno vai brâhmanas
tribhir riṇavâ(ṇ)jâyate ; brahmacaryyena 'rshibhyo yajñena
devebhyah prajayâ pitribhya esha anṛina iti. Pataḷa II.
begins l. 29 ; III. l. 42 ; IV. l. 71b ; V. l. 83 ; VI. l. 94b.

CV. *The same.* Grantha character ; 98 palmyra leaves,
 $14\frac{3}{4} + 1\frac{1}{4}$; 7 lines on a page. Correctly copied about the
end of last century in a very small and beautiful hand
from an older imperfect MS. as there are here and there
blanks at the beginning and end. This MS. is much worm-
eaten (leaves 30-33, 49-51, 54-56, 60-68, 81, 2, 93, 8).
8 pataḷas, complete.

Pataḷa I. begins l. 1 ; II. 20 ; III. 28b ; IV. 48b ; V. 55b ;
VI. 64 ; VII. 72b ; VIII. 83. The beginnings of these pataḷas
correspond with the beginnings of sections 1, 7, 10, 12, 14,
17, of the text.

CVI. *Tâlavrintanivâsin's Gṛihyaprayogavṛitti (v.l. °dîpikâ)*
to the Âpastambagṛihyasûtras. Grantha character ; 55
talipat leaves, $10\frac{1}{2} + 1\frac{1}{2}$; 11-12 lines on a page. Copied
about 1800-10. Begins—Smârttâ 'ndapillai (!)* | âpas-
tambîyagṛihya(pra)yogo vaxyate | athâ 'trâ 'nantaram
âcârâdyâni gṛihyante karmmâni jñâyante kartavyatvena
tâni kâryâni kutra udagayanapûruvapaxâhahpunyâheshu
kâryâni udagayanâdayah prasiddhah |

Pataḷa I. begins l. 1 ; II. 6b ; III. 12b ; IV. 24b ; V. 31b ;
VI. 34 ; VII. 40b ; VIII. 47.

The author quotes a 'Kapardikârikâ.'

CVII. *Manual of gṛihya rites* according to the Âpastamba
ritual. Grantha character ; 98 talipat leaves, 14 + 2.
Copied about 1800. Begins—Çrîgaṇâdhipataye namaḥ |
sumuhûrto 'stv iti bhavanto 'nugrihñantu, etc.

CVIII. *Manual of 'pûrva' ceremonies* according to the Baud-
hâyana ritual. Grantha character.

CIX. *Kârikâ by Kanakasabhâpati.* Grantha character ; 173
and 37 palmyra leaves, 12 + 1. Recent. Very badly
written in a running hand. On Gṛihya rites according to
the Baudhâyana school. Fragmentary.

* V. note to No. LXXXVI.

CX. *Bhârâdvajagrihyaprayogavṛitti* by *Bhaṭṭa Raṅga*.

Grantha character ; 24 talipat leaves, 13 + 2 ; 10 lines on a page. Copied 1850. Begins—

Bhâradvâjamukhân natva sūtragrihyakritân (sic) munîn |
 Yeshâm anugrahenai 'va varṇâḥ karmmâni kurvate | 1 ||
 Bhâradvâjasya grihyoktakarmmanâm anupûrvaçah |
 Asmâbhir adhunâ saṁnyak prayogakrama ucyate | 2 |

The first section of this manual of Grihya rites begins with the Upanayana, and contains the godâna, vivâha, sthâlî-pâka, sîmantonnayana, puṁsavana, xiprasavana, *jâtakarma, agâraçauci, nâmakaraṇâ, grihyapraveça, annaprâçana and caudakarma rites, and ends l. 18b.—Iti kâñci†laxanakulatilakaçrîmadbhaṭṭaraṅgaviracitâyâm bharadvâjagrihyaprayogavṛittau prathamah praçnaḥ. The rest (which appears to be imperfect) ends with the Çrâddhaprayoga, and consists chiefly of sūtras. Ends—Iti çrâddhakarma | Bhâradvâja-sûtram samâptaṁ | The following will serve as a specimen (l. 6b)—Parîxaparakârabahubhede saty âcârya(s) svayam eva mṛidgrahanâtmakam prakâram uktavân . tasyai 'vam anuṣṭhânaṁ ; kanyâvarayor anukûle naxatre çubhe muhûrtte sa(ha) vareṇa pitrâdiḥ kanyâgriham gatvâ vedigoshṭhalamukhaxataçmaçânadeçebhyaç catasro mṛida âhârya, etâbhiç caturah piṇḍân kṛitvâ çucau deçe gomayeno 'palipte nidhâya, tân gandhapuṣhpâdibhir abhyarcya, varah kalyâṇalaxanâm alaṅkṛitâm ânîtam kanyâm eṣhâm catur-nâm piṇḍânâm ekam âdatsve 'ti brûyât, sâ ca svecchayâ ekam piṇḍam âdadyât . teshûsarveshu trayah piṇḍah krameṇa çubhâçubhatarâḥ ; cubhâḥ putrasampattisûcakâḥ ; turîyas tu vaidhavyasûcakâḥ, tasmâd asyâdâne tam varjayet. This usage is also described in the Âpastambagrihyasûtra, § 3. çaktivishaye dravyâni praticchannâny upanidhâya brûyâd-upasprîçe 'ti | C. çaktis, sâmarthyam, vishayo, 'vakâçah . dravyâni vaxyamânâni ; mritpiṇḍeshu praticchannâny ekasmin bhâjane nidhâya kanyâsamîpe kṛitvâ tam brûyâd, eṣhâm piṇḍânâm ekam upasprîçe 'ti . kâni tânî 'ty âha | nânâ-vîjâni saṁsrîṣṭâni vedyâḥ pâmsûn xetrât loṣṭam çakricchmaçânalosṭam iti | C. nânâvîjâni, vrîhiyavâdivîjâni ; saṁsrîṣṭâni, ekasmin piṇḍe xiptâni . vedyâs saumikyâ âhṛitâḥ pâmsûn . xetrât sasyasampannâd âhṛitaloṣṭam .

* "Prasavakâle xipraprasavârtham."

† That is, Conjeveram, properly kañci.

avaçişṭe prasiddhe | *pûrvvешâm upasparçane yathâlingam riddhiḥ* | C. *pûrvvешâm caturṇṇâm upasparçane yathâ yogyam riddhiḥ . nânâvijânâm upasparçane prajânâm samriddhiḥ . vedyâḥ pâm̄sûnâm̄, yajñânâm̄ . xetrâl losṭ-asya, sasyânâm . çakṛitaç ca paçûnâm, iti riddhiniçcayâd vivâhakarttavayatâniçcaya ity arthaḥ . uttamañ paricaxate.* | C. *uttamañ çmaçânalosṭam̄ paricaxate garhante çişṭâ ; jâyâpatyor anyatarasya vâ maraṇalingâd ity, etc.* Similar passages from other grihyasûtras are given by Dr. Haas in the “Indische Studien,” vol. v. p. 288, *et seq.*

B. Y. V. DHARMA SÛTRAS.

- CXI. *Āpastambadharmapraçnadvaya* 29 talipat leaves, 14 + 2 ; 9–10 lines on a page. Grantha character. Recent. Praçna I. contains 32 khaṇḍas. Praçna II. (begins l. 17b) 29 khaṇḍas.
- CXII. *The same work.* Praçna II. Grantha character. 10 talipat leaves, 14 + 2 ; 12 lines on a page. Copied about 1750.
- CXIII. *The same work.* Devanâgari character. 24 ff. 4to. A transcript from a MS. in Dr. Haug’s collection. Dr. Bühler has edited these Sûtras.
- CXIV. *Haradatta Miçra’s* Commentary (vṛitti) ‘*ujjvalâ*’ on the last-mentioned work. Grantha character. 175 palmyra leaves, 16 + 1½ ; 6–10 lines on a page. This MS. is not all by the same hand. The use of the Tamil form of ‘c’ in preference to the Grantha shows that it was written in the Southern Tamil country, probably in the Tanjore province about 1720. Praçna I. contains 32 paṭalas. Praçna II. (begins l. 98), 11 paṭalas.
- CXV. *The same work.* Grantha character. 392 pp. 4to. Copied 1865 from a modern MS., and inferior to No. CXIII. Incomplete, as it contains Praçnas I. and II., paṭalas 1–8, and breaks off abruptly in the beginning of paṭala 9. Many passages and words are omitted in this MS. which are found in the last. The beginning of this commentary is as follows :—

Praṇipatya mahâdevam *haradattena dhîmatâ* |
Dharmâkhyapraçnayor eṣṭâ kriyate *vṛittir ujjvalâ* ||

“*Athâ 'tas sâmayâcârikân dharmân vyâkhyâsyâmaḥ*”—
 Athaçabda ânantarye athaçabdo hetau. Uktâni çrautâni
 grihyâni karmâni, tâni ca vaxyamâṇân dharmân apexante.
 Katham? “âcântena karma kartavyam, çucinâ kartavyam,
 yajñopavîtinâ kartavyam”—iti vacanât âcamanam apexyate.
 “Sandhyâhîno 'çucir nityam anarhaḥ sarvakarmasv”—iti
 vacanât sandhyâvandanam. Evam açucikaranirveshâ dvijâ-
 tikarmabhyo hâniḥ patanam “iti vacanât brahmahatyâ-
 diprâyaçcittâni ca . evam anyeshv api yathâsâmḥbhavam
 apexâ drasṭavyâ . atas tadanantaraṃ sâmayâcârikân
 dharmân vyâkhyâsyâmaḥ. Paurusheyî vyavasthâ samayaḥ;
 sa ca trividhaḥ vidhir niyamaḥ pratiṣheda iti. Tatra
 pravṛttiprayojano vidhiḥ, sandhyayoç ca bahir grâmâd
 âsanam vâgyateç ce 'tyâdi . nivṛttiprayojanâv itarau prân-
 mukho 'nnâni bhujjite” ’tyâdi niyamaḥ.

The *Padamañjari* (on the Kâçikavṛitti) is probably by
 the same author, as also the *Mitâxarâ* on the *Gautama*
dharma.

CXVI. *Baudhâyanadharmâ*. Grantha character; 44 talipat
 leaves, 19½ + 2; 7–11 lines on a page. Written about
 1650. Praçna I. begins l. 1; II. l. 13; III. l. 30; IV. 38.
 Section 1 of P. I. is as follows:—

Upadiṣṭo dharmâḥ prativedam̃ tasyâ 'nuvyâkhyâsyâmaḥ.
 Smârto dvitîyas . tritîyah çisṭâgamâḥ çisṭâs tu khalu
 vigatamatsarâ nirahaṅkârâḥ kumbhîdhânâ* alolupâ dam-
 bhadarपालobhamohakrodhavarjitâ . dharmenâ 'dhigato
 yeshâm vedaḥ saparibrîmḥanaḥ . çisṭâs tadanumânajñâḥ
 çrutipratyaxahetavaiti . tadabhâve daçâvarâḥ pariṣhadâs .
 tathâ 'py udâharanti—

Câturvaidyah vikalpî vâ câ 'ngavid dharmapâthakah |
 Âçramasthâs trayo viprâḥ † pariṣhad eṣhâ daçâvarâ ||
 Pañca vâ syus trayo vâ syur eko vâ syâd aninditaḥ |
 Prativaktâ tu dharmasya ne 'tare tu sahasraçaḥ ||
 Yathâ dârumayo hastî yathâ carmamayo mṛigaḥ |
 Brâhmaṇaç câ 'nadhîyânas trayas te nâmadhârakâḥ ||
 Yad vadanti tamo mûḍhâ mûrkhâ dharmam ajânataḥ |
 Tat pâpam̃ çatadhâ bhûtvâ vaktrîn samadhigacchati ||
 Bahucârasya dharmasya sûxmâ duranugâ gatiḥ |
 Tasmân na vâcyo hy ekena bahulyenâ 'pi sañçaye |

* C = daçâham jîvanaupayikadhânâh.

† v.l. (according to the C.) mukhyâh.

Dharmaçâstrarathârûdhâ vedakhadgadharadvijâh |
 Krîdârtham api yad brûyuh sa dharmah parah smṛitah ||
 Yathâ 'çmani sthitan toyañ mârutârkau pranâçayet |
 Tadvat kartari yat pâpañ jalavat sampralîyate ||
 Çarîrañ balam âyuc ca vayah kâlân ca karma ca |
 Samîxya dharmavid budhyâ prâyaçcittâni nirdiçet ||
 Avratânâm amantrânâm jâtimâtropajîvinâm |
 Sahasraçah sametânâm parishatvan na vidyate || — iti
 pañcadhâ vipratipattiḥ || 1 ||

CXVII. *Govindasvâmin's* Commentary (*Baudhâyanadharmavyâkhyâ*, or *Bau^o dharmavivarana*) on the last-mentioned work. Grantha character; 163 talipat leaves, 11 + 2¼; 14 lines on a page. Copied about 30 years ago. Begins—*Upadiçto dharmah prativedaṃ, pratiçakhaṃ . atîndriyârthapratipâdako nityo grantharâçir vedaḥ . tatpratipâdyo dharmah . Yady apy ekaikasyâñ çâkhâyâñ paripûrñâny aṅgâni tathâ 'pi kalpasûtrântaraiç çâkhântaroktânḅopasañhârah kriyata eva . Anv iti paççâd ity arthaḥ . smârto dvitîyah . anubhûtavishayâsampramoçhas smṛitiḥ . tadabhivyañjako granthas smṛitiçabdeno pacaryate . smârtaḥ smṛityupadiçtaḥ . anuvyâkhyâgrahanañ smârtadharmasya kalpyavidhimantrârthavâdamûlatva-pradarçanârthañ, etc.*

Pr. I. contains 11 adhyâyas. Pr. II. begins l. 58b. Pr. III. begins l. 120b. Pr. IV. begins l. 144.

This MS. is in two different hands. There are here and there spaces left blank; also l. 46b–47b inclusive.

The commentary is rather unequal; in some parts a mere paraphrase is given, in others authorities (chiefly Mânava dh. Ç. and Gautamadh.) are quoted, and even grammatical questions are discussed. It belongs probably to not a very early period.

MISCELLANEOUS WORKS REFERRING TO THE B. Y. V.

CXVIII. *Bodhâyanapravarakhandabhâshya*. Grantha character; 48 pp.; 4to. Copied 1866.

Begins—*Atha pravarân vyâkhyâsyâmaḥ . viçvâmitra-jamadagnigautamâtrivasiçtakâçyapânâñ sapta riçhîñâñ agastyasyâ 'pi yad apatyam gotrañ . tasmingotre riçhîñâñ pravarañ pravaraḥ yâgakâle yajamânasya pravarañ*

yathoktañ hotâ câ 'dhvaryuḥ ca çam̐sataḥ . teshâñ viçvâ-mitrakauçikânâñ tryârṣheyaprarav(o) bhavati . vaiçvâ-mitradaivarâtaudale 'ti hotâ audalavad daivarâtavad viçvâmitravada dhvaryuḥ, etc.

These lists differ greatly from those given by Âçvalâyana ; *e.g.* of the twelve names of gotras of the Viçvâmitras, given by Âçvalâyana, four only agree here to a certain extent ; of the Bhr̥igus, three out of seven ; of the Bharadvâjas, seven out of ten ; of the Gautamas, three out of seven ; of the Atris, one out of four ; the text about the Vasishṭas is imperfect ; of the Kaçyapas, three out of four (v. M. Müller's A. S. L. p. 370, etc., and Weber's Verzeichssein, pp. 54, etc.). According to the author of the *Gotrapravanirṇaya* (v. next MS.) the Âpastamba lists differ greatly from the Baudhâyana. This tract is probably founded on a part of the Baudhâyana Kalpasûtra.

CXIX. *Gotrapravanirṇaya* by *Mâdhavâcârya*, and its *Vyâkhyâ* by *Nârâyaṇârya*, son of Maṇḍûri Raghunâthâcârya. Grantha character ; 45 pp. folio ; transcript (date 1861) of MS. No. 1157 of the so-called East India House Collection, now at Madras. The text is in ten chapters in çlokas, and the author professes to follow the Baudhâyana lists, giving the differences according to the Âpastamba Kalpasûtra. Begins—

Çriyâyutañ narasiñhañ çathakopamuniñ guruñ |
Pranamyasamyag vyâkhyâsye gotrapravanirṇayañ || 1 ||

Çlokas 6-8 give a summary :—

Prathamē 'tra prakaraṇe paribhâṣhâ nirûpyate |
Dvitiye jamadagnes tu gotrañ çuddhabhr̥igos tathâ | 6 |
Tritiye gautamasyâ 'tha bharadvâjasya turyake |
Tatrai 'va çuddhângirasah pañcame 'trimunes tataḥ || 7 ||
Viçvâmitrasya shasṭhe 'tha saptame kaçyapasya tu |
Vasishṭasyâ 'shṭame gotram agastyasya tataḥ param̐ |
Daçame xatriyâdînâṃ pravaraḥkhyâ nirûpyate || 8 ||

Çloka 10 :—

Asmin manvantare gotrakrito 'shṭau munayas smritâḥ |
Jamadagniprabhritayo na bhr̥igvañgirasau tathâ ||

The gotras of Xatriyas and Vaiçyas differ entirely from those of the Brahmans, and are merely artificial and assumed in order to regulate marriages. The brahmanical gotras may,

perhaps, have been based on facts, but the discrepancies between the lists given in the different Kalpa sūtras are so great that it is impossible to reconcile them.

Nârâyaṇârya's Commentary is exceedingly diffuse, and much resembles the explanations of texts sometimes prepared for European pupils by pandits; it was, perhaps, written for Dr. Leyden, the former owner of the MS. Nârâyana quotes the *Vishṇu* and *Bhâgavata purânas*, giving the number of the book and chapter, and many other details that would never be given in compilations intended for Indian readers; also the *Yama*, *Nârada*, and other *smṛitis*, and the *prayogapârijâta*. The text and commentary are evidently by followers of Râmânuja, from the S. of India; the text most likely belongs to the 17th, and the commentary to the end of the 18th century.

CXX. *Shadvimçatisūtra*. Grantha character; 8 palmyra leaves, 14 + 1½; 19th century.

Begins—Om—iṣhe madhobhûḥ prathamamaham asmi dvi-tîyaṃ tritîyaṃ tritîyasyâṃdhâḥ purastâd amâvâsyâyâṃ, etc. The object of this sūtra is not clear.

CXXI. *Āpastambaloshṭacayana*. Grantha character; 16 palmyra leaves, 12 × 1½. Recent.

Begins—Maraṇadinâd dasamadvâdaçamaikâdaçatrayodaçadinaṃ vâ 'rabhya viṣṭhamadinesḥv ardhmâse agnicito loṣṭacayanaṃ kuryât | maraṇadinâjñâne, etc.

WHITE YAJUR VEDA.

CXXII. *Padakârikâratnamâla* to the Vâjasaneyi Saṃhitâ by Çaṅkarâçârya. Grantha character; 81 pp. folio. Transcribed 1861 from MS. No. 1732 in the East India House Collection at Madras; xli. adhyâyas which correspond with the divisions of the Vâj. S. Begins—

Çrîkântaṃ sitarucirâjitottamâṅgaṃ
Gaurîçaṃ gurupadam ambajâlayaṃ ca |
Saṃnatvâ sulalitalaxaṇaṃ padânâṃ
Ācâr(y)aiḥ prakatitam eva vâcayâmaḥ ||
Padânâṃ velâ visargâṇâṃ nirîxanaṃ |
Nântânâṃ vaxyate laxma nixipyaikâxare xayâṃ || etc.

Each sentence of the V. S. has a separate *çloka* ; *e.g.*

Ishe tve 'ty asya mautrasya padâs trayodaçe 'va ca |
Veshtanañ caivam eva syât visargas tu trayo bhavet || (!)

The text is so incorrect that it is scarcely possible to make out the meaning in many places. It must be a comparatively modern composition.

SÂMA VEDA SÂMHITÂ.

CXXIII. *Sâma vedasâmhîtâ*, padapâtha. Grantha character. Accented. 218 pp. 4to. Copied 1866.

The first six prapâthakas of the first part (=pûrvârcikam of Benfey's edition) are in this MS. called *pavamâna*. Then follows the *Âranyakasâmhîtâ* (five so-called *daçatis*), and the *Mahânâmnî* verses.* In the second part (p. 95) each prapâthaka contains two ardhhas, whereas in Benfey's edition the first five pp. have two, and the rest three apiece. The number of verses is the same in both.

CXXIV. *The same*, padapâtha; unaccented. Grantha character; 71 palmyra leaves, $19\frac{1}{2} + 1\frac{1}{4}$; 7-8 lines on a page. Written about 1800. A few *çlokas* are prefixed.

Riggranthatritayântasthapadabhedaparakâçinî |
Sâmagânâñ prabodhâya kriyate padadîpikâ || 2 ||
Âdimadhyântavarñânâñ udâtânâñ pade pade |
Laxaṇam mûrdhni bindus syât tac cai kodâtavarñakâñ || 3 ||
Padânâñ iva sarveshâm âdyantâxaralekhanâñ |
Visarjanîyaiḥ kriyate vyañjane ca padântagaiḥ |
Udâttasvâryasâdhyânâñ likhyate chalâxaramñ || 4 ||
Agne | âyâhi | etc. The pûrvârcika is here called *prakṛiti riksañhitâ*. The *Âranyaka S.* begins l. 26, and the U. A. l. 29b.

CXXV. *Sâmaveda-Uttârârcika*, *Sâmhîtâpâtha*. Grantha character; accented; 76 palmyra leaves, 17 + $1\frac{1}{2}$; 6 lines on a page. Page 32b is left blank, but nothing is omitted. Copied 1750-1800. The *Uttârârcika* is here divided into 20 *adhyâyas*.

* These two sections are not in Benfey's edition. The *Aranyaka S.* is distinct from the *Aranyagâna*.

CXXVI. *Sāmaveda-âranyakasañhitâ, Sañhitâpâṭha*. Grantha character; $3\frac{1}{2}$ talipat leaves, $13\frac{1}{2} + 1\frac{1}{2}$; 9 lines on a page; unaccented. The Mahânâmnî verses are given at the end as an appendix to the Âranyaka S. Begins—

Indra jyeshṭhâṁ na âbhara ojishṭhâṁ papuriçravaḥ |
The first daçati contains 9; the second, 7; the third, 13; the fourth, 12; the fifth, 14 verses.

Commentaries on the Sâma Veda Sañhitâ.

CXXVII. *Bharatasvâmin's Sâmavedavivarana*. Grantha character; 18 palmyra leaves, $18 \times 1\frac{1}{4}$; 8 lines (in a very small hand) on each page. Copied about 1750. Begins—

Bhâradvâjânvayodbhûtân yatîndrânghryabjashatpadân |
Çrîçapâdaikaniratân âcâryân âçraye sadâ ||
Vâgarthobhayarûpeṇa kâsamânaṁ pareçvaraṁ |
Vande puruṣam ṛiksanjñam ṛiksâmâkhyam abhishṭutaṁ ||
Natvâ nârâyaṇan devan tatprasâdâptadhîguṇaḥ |
Sâmnâṁ çrîbharatasvâmi kâcyapo vyâkaroty ṛicah ||
Sabrâhmaṇarahasyâ(ṅgâṁ) vyâkhyâ(tvâ r)gvedasañhitâṁ—
Hosalâdîçvare pṛithvîṁ râmanâthe praçâsati |
Vyâkhyâ kṛite 'yaṁ xemeṇa çrîraṅge* vasatâ mayâ ||
Çravaṇenâ 'grihṇantu santo tâm vîtamatsarâḥ |
Apaçyantas sato doṣhân paçyante sato guṇâu ||
Mantrais tadbrâhmaṇârshëyachandodaivatavid dvijaḥ |
Arthajñaç câ 'cnute bhadraṁ yato jñeyâny amûny atah ||
Tathâ hi çrûyate—"Yo ha vâ aviditârshëyachandodaiv-
atabrâhmaṇena mantreṇe" 'ty ârabhya "tasmâd etâṁ
mantre mantre vidyâd" ity antam, etc.

This MS. only goes to the end of the Mahânâmnî verses. The first part ends p. 68—Iti . . . ṛicâṁ vivaraṇaṁ. The commentary on the Âranyaka S. ends p. 76—Iti Âranyakasâmavivaranaṁ. The commentary on the Mahânâmnî verses ends p. 80—Iti . . . mahânâmnîvivaranaṁ. The handwriting is very good, but the copyist has failed to be very accurate. Here and there a few words are wanting, and in one place 10-12 lines.

The Canarese name *Hosala* belongs to a dynasty of Jains.†

* That is, Seringapatam in Mysore.

† v. Lassen's I. A. K. iv. p. 124, etc.

One of those petty kings gave a refuge to Râmânuja, and was converted by him. This commentary belongs to the end of the 13th century. There can be little doubt that it assisted Sâyaṇa in the compilation of his own work on the Sâma-veda, and, according to Prof. Weber (*Akademische vorlesungen über Indische Literaturgeschichte*, p. 42), Bharatasvâmin is cited by him. It is very concise; the ṛishi's name is given, and a tolerably full grammatical discussion of the text (except as regards the accents), but very little besides. For explanations of difficult words the Aitareya-brâhmaṇa is often quoted, and besides the 'Taittirîyaka,' Çaunaka, the Âçvalâyanasûtra, and the Bahvṛica Upaniṣhad. Yâska appears to be often referred to. Bharatasvâmin gives some account of himself in a çloka at the end of the first part—

Ittham çribharatasvâmi kâçyapo yajñadâsutah

Nârâyaṇâya (?^onasya) tanayo vyâkhyât sâmnam rico 'khilâḥ ||

CXXVIII. Sâyaṇa's C. Mâdhavîyavedârthaparakâçha on the Uttarâ (sic) grantha of the S. V. Grantha character; 135 palmyra leaves, 17 + 1½; 5-6 lines on a page; recent. This fragment contains the commentary on adhyâyas xv.-xxi., or from II. 7, 2, 1, 1 (Benfey's edition) to the end. A. XII. (l. 16); xvii. (l. 31); xviii. (l. 47); xix. (l. 65); xx. (l. 89); this contains II. 9, 1, and 2; xxi. (l. 123b). The character of this part of Sâyaṇa's C. on the Sâma-veda has been most accurately given by Prof. Benfey (*Sâma-veda*, pp. xi. and xii.) Begins—

Atha pañcadaçâdhyâya ârabhyate . tatra prathamakhaṇḍe —“kas te jâmir janânâm” iti tricâtmakam tatra prathamam sũktaam . tatra prathamâ —“kas te . . çrita” iti . He agne janânâm manushyânâm madhye te tava ko jâmiḥ ko bandhuḥ tvaṁ sarvair gaṇair adhiko 'si . tavâ 'nurûpo bandhuḥ nâ 'stî 'ti bhâvaḥ, etc.

Works referring to the accentuation and chants of the Sâma-veda, and to the modifications of the Sâma verses for the purpose of chanting.

CXXIX. Sâmatantrabhâṣya. Grantha character; 274 pp. 4to. Copied 1866. Begins—

Rigvihînaṁ channagânaṁ leçam stobham ricâ saha |
Âvirgânaṁ stobhahînam evam gânatrayam viduḥ ||

“*Svaro 'nantyah'*—svaro 'nantyo gîto bhavati | krushtaḥ | tad vividhḍhâi | indraṁ viçvâḥ | haṁ hitâḥ | agnindûtâm | vacanâd anantyasvaraḥ . svaro 'nantyah . “*nîcântânâm*”—nîcântânâm ca parvaṇâm sañjñâ bhavati | ândhâ | vido | jârâ | nîcântânâm . “*upântyam*”—upântyanîcântânâm ca parvaṇâm sañjñâ bhavati | vâ | içvatâi | haṁsi dhâ | preshtaṁ vâḥ . upântyam . *upântye*-upântye ca pratyaye nîcâm bhavati . prathas sa khâ yantâu va | acîkṛidât . upântye . “*trishu*” . trishu nîcâm bhavati—divânaktaṁ . trishu . “*âdih'*”—âdir nîco bhavati | vṛidhantâm | çatâm | pravâḥ | âdiḥ | “*upântyañ ca*”—nîcâm bhavaty âdiç ca | haviḥ stuvan | naî-upântyantû . “*dvi'îyañ*-dvi'tîyan tu nîcâm bhavati—mahân samudrâ atithâ im—âyâhi—dvi'tîyañ . “*antaç ca*” antaç ca nîco bhavati dvi'tîyañ ca—sûtaṁ râdhâ | hâ u | hâ u | sûshvânâsâḥ . antaç ca . “*upântye*”—upântye nîce bhavataḥ—sâmadâ—itam rabhvasâm âjuhota . upântye—*prathamô daçakah*—“*âdye*”—âdye nîce bhavataḥ, etc.

The whole is in 13 prapâthakas, and ends—Iti sâmatantre trayodaçaprapâthakah—samâptaṁ *chandogasambandhisâmatantrâbhidhânâm vyâkaraṇâm* | As a sort of appendix to the last are two prapâthakas called Sañjñâprakaraṇa. P. I. begins—Sâvitryâṁ gâyatrigânaṁ-devatâdhyâyê uktaṁ tathâ ca brâhmaṇaṁ bhavati—athâ 'to gâyatram âgneyaṁ—bhaktyâ bhavati 'ti, etc. ; 12 daçakas. P. II. begins—Hitâ—mandraḥ—hitâmandrasvaraç ca yat prakṛitamohâ ity ayaṁ sañjñî bhavati . oaurva yadindraprabhritîni | hitâmandraḥ hâohâhâ—ohâ iti yat mandrasvarasañjñî, etc. ; 3 daçakas. The quotations from the S.V. are often corrupt.

For some account of this work *vide* Prof. Max Müller's A.S.L. p. 143, and Prof. Weber's Indische Studien, i. p. 48. The commentary is attributed in S. India, but without reason, to Sâyana. Most likely it belongs to a much earlier date.* An imperfect MS. of this work is at Berlin, *v.* Weber's “Verzeichniss,” p. 76, and a copy of the text in the Bodleian (No. 505).

Prapâthaka II. begins p. 24 ; III. 45 ; IV. 62 ; V. 80 ; VI. 99 ; VII. 118 ; VIII. 134 ; IX. 149 ; X. 169 ; XI. 192 ; XII. 214 ; XIII. 231. Sañjñâprakaraṇa, p. I. 247 ; II. 262.

* The repetition of the sūtras at the end of the commentary occurs also in the C. on the A.V. Prâtiçâkhya ; *v.* Prof. Whitney's edit. p. v.

CXXX. *Nāradaçixâ*. Grantha character; 28 pp. 4to.
Copied 1866; 2 prapâthakas, containing 8 and 9 khaṇḍas.

Begins—

Athâ 'tas svaraçâstrâṇâṃ sarveṣhâṃ vedaniçcayâṃ |

Uccanîcaviçeṣhâd dhi svarânyatvaṃ pravartate || 1 ||

Ârcikaṃ gâyikaṃ caiva sâmikan tu svarântaraṃ |

Kṛitânte svaraçâstrâṇâṃ prayoktavyâṃ viçeṣhatah || 2 ||

Ekântarah svaro hy ṛixu gâthâsu dvyantarasvarah |

Sâmasu tryantaraṃ vidyâd etâvat svarato 'ntaraṃ || 3 ||

Riksâmayajuraṅgâni ye yajñeṣhu prayuñjate |

Avijñânâd dhi çâstrâṇâṃ teshâṃ bhavati visvarah || 4 ||

Mantro hînasvarato varṇato yo

Mithyâprayukto na tam artham âha |

Sa vâgvajro yajamânaṃ hinasti

Yathe 'ndraçatruḥ svarato 'parâdhât || 5 ||

Prahînasvaravarṇâbhyâṃ yo vai mantrah prayujyate |

Yajñeṣhu yajamânasya ruçaty âyuh praçâpaçûn || 6 ||

Urah kaṇṭhaç çiraç caiva sthânâni trîṇi vânmaye | [etc.

Slanâny (sic!) âhur etâni sâma vâ'pyarthato 'ntaraṃ || 7 ||

Kh. 2 begins—

Sâmavede tu vaxyâmi svarâṇâṃ caritaṃ yathâ |

Alpaganthaṃ prabhûtârthaṃ çrâvyaṃ vedâṅgam utta-
maṃ | 1 ||

Tânârâgasvaragrâmamûrchanânân tu laxaṇâṃ |

Pavitraṃ pâvanaṃ puṇyaṃ nâradena prakîrtitaṃ | 2 ||

Çixâm âhur dvijâtîṇâṃ ṛigyajussâmalaxaṇâṃ |

Nâradîyam açeṣheṇa niruktam anupûrvaçah | 3 ||

Saptasvarâs trayo grâmâ mûrceanâs tv ekaviṃçatiḥ |

Tânâ ekonapañcâçad ity eta(t) svaramaṇḍalaṃ | 4 || [(sic!)]

Ṣhaḍjaç ca ṛiṣhabhaç caiva gândhâro madhyamas tathâḥ |

Pañcamena dhaivataṃ caiva niṣhâdas saptamaḥ svarah | 5 ||

Ṣhaḍjamadhyamagândhârâs trayo grâmâḥ prakîrtitâḥ |

Bhûlokâj jâyate ṣhaḍjo bhualokâc ca madhyamaḥ | 6 ||

Svargân nâ 'nyatra gândhâro *nâradasya* mataṃ yathâ |

Svararâgaviçeṣheṇa grâmarâgâ iti smṛitâḥ | 7 ||

The first prapâthaka is almost entirely taken up with descriptions of the 'svaras,' and their casts, deities, etc. The last section begins—

Ata ûrdhvaṃ pravaxyâmi ârcikasya svaratrayaṃ (sic)

Udâttaç câ 'nudâttaç ca tritîyah svaritasvarah || etc.

The second prapâṭhaka answers better to the title of the work ; it begins—

Ikârânte pade purva ukâre parataḥ sthite |
Hrasvakaṃpam vijânîyân medhâvî nâ 'tra saṃçayaḥ ||

The whole work is evidently of comparatively modern origin. At the end of the MS. are 3 çlokas, the first of which contains a curious statement—

Rigvedas tu ghanântas syâd yajurvedo jatântakah |
Sâmavedaḥ padânta(h) syât saṃhitântas tv atharvaṇaḥ ||

The rest treat of accentuation ; where they come from does not appear.

CXXXI. *Dhâraṇalaxaṇa*, by *Sabhâpati*. Grantha character ; carelessly and incorrectly written on 6 uncut palmyra leaves ; recent. A brief account of the method of marking the notes (Svara) of the Sâma chants by the fingers, and a short definition of each Svara, chiefly founded on the *Nâradaçixâ*. It is evidently a very modern work, and is graced with similes quite in the modern Brahmanical style, e.g. (1b)—

Puruṣo hi vrajen nârîm na nârî puruṣa(m) vrajet |
Tathâ 'nguliṣu sarvâsu nayed aṅguṣṭam eva tu || (!)
Nâsikâyâs tu pûrvâgre hastaṃ gokarṇavad dharet |
Niveçya drîṣṭim hastâgre vedârtham anucintayet ||

This last çloka is taken word for word from the *Nâradaçixâ*, Kh. : V. çl. 13.

CXXXII. *Svaramâtralaxaṇa*. Grantha character. 6 pp. 4to. Copied 1866. This work is very like the *pariçisṭas* in form, and is mostly in prose. 3 Khandikas. Begins—Athâ 'to hrasvadîrghaplutamâtrâny axarâni vyâkhyâsyâmaḥ sâmasv ardhamâtra anumâtrañ ca hrasvaṃ mâtrâ dîrgham dve plutaṃ vridham ce 'ti mâtram abhidhîyate |

hrasvaṃ dvimâtrasaṃyuktaṃ plutaṃ âhur manîṣinaḥ |
dîrghan tu mâtrâsaṃyogâd vridham ity abhidhîyate ||

The first Kh. treats of the mâtras of the letters, and the last two of the mâtras of the svaras. This tract seems to be in the Bodleian Coll., No. 375, with the title *Stobhânusamhâra*, v. Prof. Max Müller's A.S.L., p. 144, note, and Prof. Aufrecht's Catalogus, p. 378a.

CXXXIII. *Svaraparibhâshâ*, or *Sâmalaxaṇa*. Grantha character; 15 palmyra leaves; $14\frac{1}{2}+1\frac{1}{2}$; about 8 lines on a page. Copied about 1800.

The accentuation of the Sâma Veda (except of the Saṁhitâ) is quite different to that of the other Vedas, as it is really the notation of the chants to which the modified verses are sung. That the system is a very old one appears from the Sâmaavidhânabrâhmaṇa (I. 1), and the Chândogya Upanishad (§ 22), in which the seven notes are mentioned by nearly the same names as they are now known by.

In the MSS. copies of the gânas of the S. V. two systems of notation are used, the old one (which the *Svaraparibhâshâ* explains), now only used in the South of India, and the new system universally used in Devanagari MSS., and which was introduced into Tanjore some fifty years ago from Gujerat. The seven primary notes (descending in the scale) are marked as follows, on the new plan:—prathama = 1; dvitîya = 2; tṛitîya = 3; caturtha = u 2; mandra = u r; atisvârya = u k; parisvârya = 12 r. Under the old system, not only these notes, but all possible combinations of them, are marked by combinations of consonants and vowels; so that each division of a Sâma verse (except under certain circumstances) has but one musical note, which is inserted after the first syllable of the division. These notes amount to some hundreds, and are ka (=1); kâ (=1, 2); ki; kî; ku; kû; ke; kai; ko; kan; kaṁ; kaḥ; kha—khaḥ; ga—gaḥ; gha—ghaḥ; ṅa—ṅaḥ; la—laḥ; va—vaḥ; kva—kvo; etc.; so *ke* represents really a group of seven notes. The *svaraparibhâshâ* gives a complete list of these and their values. The following extract (ûhag. ix. 3, 12, quoted in Benfey's S. V., p. viii. note) will show the difference between the two systems:—

New System.	¹ â ² i hî 3	² â ² i hî	³ e ^{2A} hiyâ	³ o 234	⁵ vâ
Old System.	â <i>ki</i> îhî	â <i>kâ</i> ihî	e <i>ya</i> hiyâ	o <i>tû</i>	vâ

N.S. hâ i	^r viçve ^r devâ ^r mama çriṇvantû 3	¹ yâjñâ ² 3 m̃	etc.
O.S. hâ <i>ca</i> i	vi <i>chau</i> çve devâ mama çriṇvantû	yâjñâṁ	etc.

Besides the seven simple there are seven compound notes, viz., the preṅkha, vinata, namana, karṣaṇa, dhâri, abhyâsa and saṁprasâraṇa. All these notes are marked during the chant by distinct movements of the hand. The right hand

is held out horizontally, with the palm upwards and the fingers close to one another; the first note is marked by waving the thumb; the second by striking the second joint of the first finger; the third and fourth by striking the second and third fingers in the same way; the fifth by striking the little finger once; and the sixth and seventh by striking it twice and thrice respectively with the thumb. The seven compound notes are marked by sweeping the tips of the fingers with the thumb, and by bending back some of the fingers on to the thumb. The treatises on the Sâma Veda chants are much mixed up with rules respecting the real accents; but these must be later interpolations made by the Brahmans in order to assimilate these works to the *prâtiçâkhyas* of the other Vedas. Only three *çâkhâs* are now known in India, viz., the *Rânâyanîya*, *Kauthuma*, and *Jaiminîya*.* The two first are common; they only differ a little in the way of chanting; in every other respect they are letter for letter the same. The *Jaiminîya* text appears to agree with the others, except in a few details; the notation of the chant is totally different (v. No. cxlix.), and, I am informed, is very little like the others as far as the tune goes. I have heard the chants of the first two schools, but not the last.

In No. CXLIX. there are 8 talipat leaves, containing an abstract of the old system of notation. It would take a large volume to explain in a satisfactory way the Sâma chants and their notation.

CXXXIV. *Phullasûtra*. Grantha character; on 31 palmyra leaves, 16+1 $\frac{1}{4}$; about 8 lines on a page. Copied about 1800. In some parts wormeaten.

This work has always been called '*pushpasûtra*,' which is the title given to it in the two or three MSS. which have reached Europe from N. India. The MSS. from the South, however, always read '*phulla*,' as the examination of several enables me to say. This is confirmed by the next MS. and the '*ûhadîpikâ*' (No. CLII).

CXXXV. *Phullasûtravivarana* by *Upâdhyâya Ajâtaçatru*. Grantha character; on 87 palmyra leaves, 18+1 $\frac{1}{4}$; 8-10 lines on a page. Copied about 1750.

* Cfr. Bâbu Rajindralâl, *Chândogya Up.*, p. 4.

The text has been ascribed to Gobhila (Prof. Max Müller, A.S.L. p. 210),* but this MS. of the commentary attributes it to Vararuci (l. 87b.)

“*Upâdhyâyâjâtaçatruṇâ ’tmano ’nusmaranârthaṃ kṛitaṃ vârarucasya phullasya vivaraṇaṃ samâptaṃ.*”

Begins—“*Atha tâlavayam âiya dvṛiddhaṃ*”—*vṛiddhasya tâlavasya âibhâva âdeço bhavati . avṛiddhaṃ prakṛitiḥ*”—*avṛiddhaṃ yat tâlavayan tat prakṛitir bhavati . “e i ai i ity etâni (tâlavayâni)”*—*etâny eva tâlavyaçabdeno ’cyante . “â i prâptamo ibhavati”*—“*hiçabda evâhisaubharâmahî-yavayoḥ*”—*prathamasûtrenâ ibhâvaprâptasya tâlavasya o ibhâvo bhavati vâho asi vîrayo vâkye vâ hyasivîrayûr ity atrâmahîyavasaubharayoḥ . “ehimihavadadaivodâse”*—*ihivaddaivodâse ehîmasyadrave ’ti hiçabda o i bhavati, etc.*

The only divisions here are according to the matter—

P. 14b. *Iti phullasûtrabhâshye ajâtaçatruviracite vṛiddhâ-vṛiddhas sa°.*

15b. *Iti phu° gatâgatas sa°.*

26. *Ity uccanîcas sa°—*

28b. *Iti sandhigîte dvitîyah.*

31b. *Iti phu° atvaṃ sa°.*

34b. *Iti viçleşah—*

36. *Iti phu° praçleşas sa°—*

41b. *Samâptas saṃkṛiṣṭavikṛiṣṭah, etc.*

Some of these sections are divided into two or three smaller sections.

The above MSS. do not appear to agree with those at Berlin; e.g. the beginning as above in these MSS. corresponds with the beginning of prapâthaka III. of those at Berlin; however, the short chapter in verse (ix. 2 of the Berlin MSS. v I.S.1. p. 47), which gives a sort of summary of the whole, proves that the S. Indian MSS. are correct. There it is stated that the first subject in the treatise is âyitvaṃ; this is the case in the S. Indian MSS.; in the Berlin MSS. it is in pr. III. The other divisions in the S. Indian MSS. also agree with the divisions mentioned in this chapter.

Prof. Weber (Indische Studien; I., 46–8) has given an analysis of the text and commentary according to the Berlin MSS., and a list of the authorities cited in both. Among these (according to the note on p. 47) is a Vâhûkabhâshyakâra,

* Apparently on the authority of Chambers MS., 305.

but the above MS. reads on p. 51—evañ bāhûkâcâryeṇo 'ktañ (corrected) vyākhyâtañ—asmad guruvas tu bruvate, etc.

CXXXVI. *Prastâvasûtra*. Grantha character; on 1 palmyra leaf; $18+1\frac{1}{4}$; 13 lines altogether. Begins—Atho 'hagî-tinâñ prastâvoddeçastobhaḥ purastâd antar vâ prastotur ante câ 'bhidhâdyaḥ | etc.

CXXXVII. *Pratihârasûtra*. Grantha character; on 8 palmyra leaves; $18+1\frac{1}{4}$; 7–8 lines on a page. Begins—Athâtaḥ pratihârasya nyâyasamuddeçañ vyākhyâsyâmah uttamañ pâdañ pratihârasthânañ tatra padasañkhyânâdeçe caturaxaram âdyañ nyâyañ pratîyât, etc. The whole is in 15 Khaṇḍas. There is a C. on this by Varadarâja (Bodl., No. 394), who ascribes it to Kâtyâyana.* The *prastâva* and *pratihâra* are two of the five Bhaktis, viz., the first and third. An explanation and specimen of this musical division of Sâma verses into five parts has been given by Dr. Haug, in his "Aitareya Brâhmaṇa," vol. ii., p. 198.

B. GÂNAS.

CXXXVIII. *Grâmageyagâna* and *Âraṇyakagâna* (*Râṇâyaniya*). Grantha character; on 144 palmyra leaves; $15+1\frac{1}{2}$. Copied in the year Ânanda, beg. 19th c. Accented in the modern way. The first gâna ends on l. 96—Iti grâmageyagâne saptadaçamaprapâṭhakaḥ | Ity âgneyaindrapavamânagânañ samâptañ. The Âraṇyakagâna begins on l. 97, and consists of 3 parvas (6 prapâṭhakas) and an appendix, beginning—vidâ maghavan mahânâmnyaḥ | Indro virâḍ indraḥ | and ending—çakvaryam samâptam. All the S. Indian MSS. of the first gâna have the division mentioned in Benfey's Sâma Veda (p. xvii.), viz., into the âgneya, bahusâmi, ekasâmi, bṛihatî, trisṣṭup, anusṣṭup, aindra (in some MSS. Indrapuccha!), and pavamânaparvas; and the whole in some MSS. is called the '*prakṛitigâna*.'

CXXXIX. *Ûhagâna* (*Râṇâyaniya*). Grantha character; on 125 and 7 palmyra leaves; $16\frac{1}{2}+1\frac{1}{2}$. Written in the year râxasa (beg. 19th c). Accented in the modern way. 23 prapâṭhakas divided into 7 parvas, viz., the daçarâtra, sañvatsara, ekâha, ahîna, sâtra, prâyaçcitta, and xudra.

* A.S.L., pp. 209, 210.

CXL. *Rahasya* or *Ūharahasyagâna* (*Râṇâyanîya*). Grantha character; on 65 palmyra leaves, $14+1\frac{1}{4}$. Written in the year râxasa (beg. 19th c). Accented in the modern way; 7 parvas, which have the same names as in the Ūhagâna. There can be no doubt that the right name of this gâna is as above, and not Uhya or Ūhya, as in the N. Indian MSS. Ūhya may be formed from Ūh(a-rahas)ya, like many similar names of parts of Vedic works; but according to the phullasûtra *rahasyagâna* is the right name, and this name is always given to it in the S. of India, where the other is unknown.

CXLI. *Grâmageyagâna* and *Āraṇyagâna*. (Said to be the Kauthuma ç.). Grantha character; on 213 palmyra leaves, $20+1$. About 1830. Accented in the old way. The *Āraṇyagâna* wants greater part of the third parva.

CXLII. *The same*, and the *Āraṇyagâna*. Do. Grantha character; on talipat leaves, $13\frac{1}{2}+1\frac{1}{2}$. About 1830.

CXLIII. *The same* (Kauthuma ç.), Grantha character; 163 palmyra leaves, $18\frac{1}{2}+1\frac{1}{8}$. End of last century.

CXLIV. **Ūhagâna* (said to be the Kauthuma ç.); two first parvas. Grantha character; on 161 palmyra leaves, $16+1\frac{1}{2}$. Copied 1860. Accented in the old way.

CXLV. *Rahasyagâna* (? Kauthuma ç.). Grantha character; on 61 palmyra leaves, $15\frac{1}{2}+1$. Recent. Accented in the old way.

CXLVI. *Ūhagâna* (? Kauthuma). Grantha character; on 188 palmyra leaves, $17\frac{1}{2}+1$. The last 12 are recent; the first 176 were probably written about 1700. Accented in the old way.

CXLVII. *Ūhagâna* (*Râṇâyanîya*). Grantha character; on 164 palmyra leaves, $18\frac{3}{4}+1\frac{1}{4}$. Copied about 1750. Accented in the old way. Imperfect.

are constantly referred to. Begins—"uccâtâijâtâmandhasâḥ | âmahîyavañ |"—pâdaprastâvaḥ padyonâdeça iti vacanât. *Atha tâlavyamâiyadvṛiddham* iti mahâsâmânyam etaḍ-
vṛiddhiḥ. *Vṛiddho 'vṛiddhiḥpluta* iti trimâtrâbhûtânâm
varṇânâm paryâyasañjñâ. *Vṛiddhis sitevrinyantaḥ çâkye-
hîshanto vṛiddhaḥ . . . pluta* iti phullasûtrakâreṇo
'ktañ trimâtrabhûtânâm tâlavâyâxarânâm sarvvatra â i
bhâva âdeço bhavatî 'ti sûtrârthaḥ. Kâni tâlavyânî 'ty
. . . kâraḥ e i ai î ity etânî 'ti icuyaçânântâlv iti çâstrân-
tarokta(ñ) na pravarttate. evañ vṛiddhânân tâlavâyâxara-
nâm prâpte yatrayatrâ 'pavâdatve vṛiddham antaḥ pade
tâlavyam â bhavati yavyâdevastâve ity evam âdisûtraïr
âbhâvaprakṛitibhâvâv uktau, tatra tatra tau pradarçay-
iṣyâmaḥ—etc. Few blanks.

CLIII. *Stobhapada*. Grantha character; 24 pp. 4to.; 1866;
accented; 2 prapâthakas, containing 14 and 11 sections.
Begins—Athâ | stobhâḥ | dî | dhitiḥ | . . . açvâḥ | gâ-
vâḥ | huvevasu | huve | vasu | vidâvasu | vidâḥ | vasu | etc.

BRÂHMANAS OF THE SÂMA VEDA.

CLIV. *Mahâ (or Tândya) Brâhmana*. Grantha character;
145 talipat leaves, $12\frac{1}{2} \times 2$. Written about 1820. About
10 lines on a page.

Adhyâya I (mahan me voco, etc.), p. 1; A. II. (trisribhyo
hiñkaroti, etc.), 56; III. (navabhyo hiñkaroti, etc.), 10;
IV. (gâvo va etat sattram âsata, etc.), 13; V. (trivṛic chiro
bhavati, etc.), 19b; VI. (prajâpatir akâmayata, etc.), 24b;
VII. (ime vai lokâ gâyatram, etc.), 32b; VIII. (vashatkâra-
nidhanam abhicaranî yasya, etc.), 39; IX. (devâ vâ uk-
thâny, etc.), 45b; X. (agninâ pṛithivy aushadhîs tenâ 'yam,
etc.), 51; XI. (stomo yujyate), 56; XII. (davidyutatyâ ruce
'ti tatra), 60b; XIII. (govit parasva vasuvid dhiranyavid
iti), 68; XIV. (âpyante vâ etatstomâ), 75; XV. (akrânt
samudrah), 83; XVI. (prajâpatir vâ idam eka âsîn na
râtrir âsît), 90; XVII. (devâ vai svargañ lokam âyan),
96; XVIII. (saptadaçâ 'gnishṭomo devâç ca vâ asurâç ca),
100; XIX. (athai 'sha râddhîyo âçamñsamâno), 107; XX.
(trivṛid bahiṣhpavamânâñ), 112; XXI. indro marutas sa-
hasram), 118; XXII. (pṛiṣṭyash ṣḍaḍaha ritavo), 125;
XXIII. (atirâtro jyotir), 131b; XXIV. (atirâtro gauç câ 'yuç
ca), 133; XXV. (atirâtraç caturviñçamñ prâyañiyam), 139.

After ch. x. the chapters in this MS. are not numbered, and some are divided into two or three sections, according to the matters of which they treat.

CLV. *Ṣhadviṃṣabrâhmana*. Grantha character ; 27 talipat leaves, $12\frac{1}{2} \times 2$; 8-10 lines on a page. Written about 1820. Adhyâya I. (Brahma ca vâ idam agre, etc.), l. 1 ; II. (ekasyai hiṃkaroti, etc.), 15 ; III. (prajâpatis tapo 'tapyata, etc.), 19b.

CLVI. *Sâmaavidhânabrâhmana*. Grantha character ; 19 talipat leaves, $12\frac{1}{2} \times 2$; 8-10 lines on a page. Written about 1820. The leaves are numbered 27-45.

A. I. l. 27 ; II. 33b ; III. 38b.

CLVII. *Sâyana's C. on the Sâmaavidhânabrâhmana*. Grantha character ; 74 palmyra leaves, $16\frac{1}{4} \times 1\frac{1}{4}$; 6-7 lines on a page. Written about 1820-30 ; 45 and 67 are repeated erroneously in the numbering ; two or three leaves are in a different hand to the rest.

A. I begins l. 1 ; II. l. 34 ; III. 51b.

CLVIII. *Ârshayabrâhmana*. Grantha character ; 19 talipat leaves, $12\frac{1}{2} \times 2$; numbered 46-59 ; 8-10 lines on a page. Written about 1820.

Begins—Atha khalv eyam ârshah pradeço bhavaty rishî-nâm nâmadheyagotropakâraṇam svargyam yaçasyam dhan-yam puṇyam, putryam paçavyam brahmavarcasyam smâr-tam âyushyam, etc.

CLIX. *Devatâdhyâyabrâhmana*. Grantha character ; 2 talipat leaves, $12\frac{1}{2} \times 2$; numbered 63-4 ; 9 lines on a page. Written about 1820 ; 4 sections.

Begins—Agnir indrah prajâpatis soma varuṇas tvashtâ 'ngira pûshâ sarasvatî 'ndrâguî 'ndhanidhananâni padanidhanânî kâranidhanânî, etc.

CLX. *Saṃhitopanishadbrâhmana*. Grantha character ; 3 talipat leaves, $12\frac{1}{2} \times 2$; numbered 65-7 ; 9 lines on a page. Written about 1820 ; 5 sections.

Begins—Athâ 'tas saṃhitopanishado vyâkhyâsyâmah, etc.

CLXI. *Vaṃṣabrâhmana*. Grantha character ; 4 talipat leaves, $12\frac{1}{2} \times 2$; numbered 59-62 ; 9-10 lines on a page. Written about 1820. At the beginning of this are two pages (20 lines) of invocations which do not belong to the brâhmana. Nos. CLIV.-CLVI. and CLVIII.-CLXI. are all written in the same hand, and form one volume.

CLXII. *Sâyana's C. on the Vañçabrâhmana.* Grantha characters; 10 palmyra leaves, $15\frac{1}{4} \times 1$; 5-6 lines on a page. Written about 1820-30.

Sâyana at the commencement of this C. states that there are eight brâhmanas of the Sâmaveda, as he has also done in his C. on the Sâmavidhâna brâhmana (v. Prof. Max Müller's A.S.L. p. 348).

"Ashtau hi brâhmanagranthâḥ praudhaṃ brâhmanam âdimam |
Shadviṃçâkhyam̃ dvitîyam̃ syât tatas sâmavidhir bhavet || 6 ||

Ârshyem̃ devatâdhyâyo bhaved upanishat tataḥ |
Sâmhitopanishad vañço granthâ ashtâv itî 'ritâḥ || 7 ||

Praudhâdibrâhmanâny âdau sapta vyâkhyâya câ 'ntimam̃ |
Vañçâkhyam̃ brâhmanam̃ vidvân sâyano vyâcikîrshati || 8 ||

Professor A. Weber has published this brâhmana in the 4th vol. of the "Indische Studien," pp. 371-386; but the MSS. at his disposal were not very correct. One false reading should be corrected, viz. p. 371 last line—"copajâya ca." This should be copajâyata, as the C. proves—upajâyata, upasargavaçâd arthântaram̃ : sângam̃ sâmavedam adhyaishta adhîtavân; and again—çarvadattaḥ. . . etannâmakâd rîsher upajâyata Sâmavedam adhyaishta : bahulakâd aḍabhâvaḥ, etc. This false reading has been unfortunately perpetuated in the great Sanskrit Lexicon of MM. Böhlingk and Roth, v. vol. v. 1185, s.v. upaja.

CLXIII. *Sâyana's C. on the Mantraparva in the Sâmabrâhmana.* Grantha char. 45 palmyra leaves, $18\frac{1}{4} \times 1\frac{1}{2}$. Nine lines on a page. Written in the year Siddhârthi (? 1859).

At the beginning of this is a page of a Commentary on the Drâhyâyana Gṛihyasûtras, and the Commentary on the Mantraparva begins only on the second page. The verses always prefixed by Sâyana are wanting here, though prefixed to the second part.

A. I begins—"Adite nu manyasve" 'tyâdi yajustrayam̃ paryuxane viniyuktaṃ : adityâdidevatâkaṃ : aditir devatâ |
etc. The first adhyâya contains 7 khaṇḍas.

A. II. begins—"Yasya niḥçvasitam̃ vedâ, etc. ; Atha sarpabalimantrâḥ çrâvanyam̃ purnamâsyâm ityâdino 'kte Sarpabalau "yah prâcyâm" ityâdi catushtayasya viniyogah |
I. 24.

This chapter also contains 7 khaṇḍas; it ends (p. 456) Iti çrîmadrâjâdhirâjaparameçvaravaidikamârgapravartakaçrî-
yîrabhukka (sic) bhûpâlasâmvrâjyadhurandhareṇa Sâyana-

çaryena viracite mâdhaviye vedârthaparakâçe sâmabrâhmanane mantraparvani dvitîyaprapâthake saptamah khandah . . mantrabhâshyam samâptaam.

These two chapters contain the mantras for the Sâma grihya rites and pâkayajñas. They appear to be the two first chapters in the Chândogyabrâhmana, v. Introduction to the Chândogyâ Upanishad by Bâbu Râjendralâl Mitra, p. 17, but the description given is not sufficient to enable me to identify this decisively with the work there described. Sâyana says in the C. on the Vañçabrâhmana that he had written commentaries on all the other seven brâhmanas v. No. CLXII.

SÂMAVEDA ÇRAUTA SÛTRAS, ETC.

CLXIV. *Drâhyâyayana çrauta sûtra*. Grantha character; 82 palmyra leaves, $14\frac{1}{2} \times 1\frac{1}{8}$; about 7 lines on a page. Written in the year Kîlaka, 1848. This is a complete copy, containing 32 pâtalas.

P. I. begins l. 1, athâ'to vidhyavyapadeçe sarvatra tv adhi-kârah, 4 sections; II. 3b, sarvatrâ' nâdeçe parisâmâni prastotâ gâyet svâdhyâyavat svâsu, 4 sections; III. 6, yugapat karmasu sarveshû 'dgâtur daxiṇam anubâhuṃ prastotâ savyam̃ pratihartâ, 4 sections; IV. 9, stomayoge 'gnir yunaktv ity etasya sthâne vâyur yunaktu sûryo yunaktv iti nânâsavanayoḥ, 4 sections; V. 11b, camasaṃ prati-grihya prastotâ daxiṇa ûrâv âdhâya daxiṇena pâṇinâ vidhâyâ 'sîta, 4 sections; VI. 14b, pûrvvam̃ nârâçaṃsam̃ bhaxayitvâ 'havanîye prastotâ prishṭahomam̃ juhuyât, 4 sections; VII. 17, shodaçisâmnâ stoshyamâṇo yathâsamam upaviçya havirdhânam̃ gatvâ, etc., 4 sections; VIII. 20, athâ 'to gavâmayanavikalpâḥ, 4 sections; IX. 22, prishṭhe ratham ativaheyuḥ, 4 sections; X. 24b, mahâvratasya prishṭha upâkrite yuktvâ stomaṃ parimâdo gâyet iti bhâtîtâyanaḥ, 4 sections; XI. 27, rohitenâ 'naduheno 'ttaralomnâ carmanâ vihitaḥ syât, 4 sections; XII. 29, sarvatra brahmâ daxiṇataḥ, 4 sections; XIII. 32, câturmâsyeshu varunapraghâsânâm, 4 sections; XIV. 34b, sutyâyâṃ brahmanah prak subrahmanyâyâ audgâtrena samânam̃ karma, 4 sections; XV. 36b, agniṣomau praneshyat suvedim âkrâmen mantrena, 4 sections; XVI. 38b, santani codyamânam, 4 sections; XVII. 41, vardhamâneshu stomeshu, 4 sections;

xviii. 42, chando, 4 sections ; xix. 44*b*, vâmadevyam svâram sâkamaçvâm, 4 sections ; xx. 46*b*, prithak stotriyâsu pratihârâs santaninaḥ, 4 sections ; xxi. 49*b*, aupâsthâneṣṭv anyâni niyatâni, 4 sections ; xxii. 52, udagayanapûrva-paxapunyaḥasamnipâte, 5 sections ; xxiii. 55, vrâtyastomair, 4 sections ; xxiv. 57*b*, upahavye devatânâm, 4 sections ; xxv. 60, râjâ râjasûyena yajeta, 4 sections ; xxvi. 62*b*, paurnamâsi dîxâmâsâpavargâ, 4 sections ; xxvii. 65, râjâ pradîpo 'çvamedhena yajeta, 3 sections ; xxviii. 67*b*, saptantako 'çvamedhas, 3 sections ; xxix. 69*b*, dîxatraya-prasavârthân, 5 sections ; xxx. 73, pañcasumâs subârhatâḥ, 4 sections ; xxxi. 76, tâç chando°, 4 sections ; xxxii. 79, daxiṇe tîre sarasvatyâ vighanasyâ dîxeran, 4 sections.

CLXV. *The same.* Grantha character ; 23 palmyra leaves, $15\frac{1}{4} \times 1\frac{1}{4}$; 6 lines on a page. Written about 1820-30. P. i. l. 1 ; ii. 5 ; iii. 9 ; iv. 13 ; v. 16 ; vi. 19*b* ; vii. 22*b*. The MS. breaks off abruptly at the beginning of this paṭala.

CLXVI. *The same.* Grantha character ; 15 palmyra leaves, 15×1 ; 6 lines on a page. Written about 1830. P. i. l. 1 ; ii. 4*b* ; iii. 8*b* ; iv. 12*b*.

CLXVII. *The same.* Grantha character ; 37 palmyra leaves, 10×1 ; 5-7 lines on a page. Written about the beginning of the 18th century. The first four paṭalas only. P. i. l. 1 ; ii. 56 ; iii. 11 ; iv. 16*b*.

CLXVIII. *Dhanvin's* Commentary (*Chandogasûtradîpa*) on the *Drâhyâyaṇa çrautasûtras*. 162 palmyra leaves, $17 \times 1\frac{1}{4}$; 7-9 lines on a page. Recent. As far as paṭala xxi inclusive. Begins—

Om iti brahma paramam prapadya puruṣhottamam |
Chandogasûtram vyâcashṭe dhanvî gûḍhârtham añjasâ ||

Atha bhagavân sûtrakârah prathamam tâvat paribhâṣhâm karoti | Athâ 'to vidhyavyapadeṣe sarvatra tv adhikâra iti | athâ 'ta iti padadvayam vâkyopakrame lokavedayor dṛiṣṭam || yathâ vâkyasamâptâv itiçabdah | tad yathâ | athâ 'to dvâdaçâhâḥ pratidiçanti | athâ 'tas sîmant[on-nayana]m ; athâ 'tas saṁhitopanishad ityâdi | ânantaryahetutvârthatâ tu vâkyasya paribhâṣhâparatvân na saṁ-

bhavati | vidhânañ vidhiḥ viçeshakathanañ vyapadeçah tadabhâvo 'vyapadeçah, tad ayam arthah | vidhau viçeshakathane sarvatra . . . tatrâ 'dhikâra iti vaxyati | ritvig ârshëyo 'nûcâna ityâdi tat sarvatra tu sâdhâranam iti kecid âhuḥ |

In the C. the work is divided into daçakas. Paṭala I. (of daçaka I.) begins l. 1; II. 14; III. 23*b*; IV. 32*b*.; V. 37*b*; VI. 46*b*; VII. 54; VIII. 61*b*; IX. 71*b*; X. 78. Daçaka II. paṭala I. 83; II. 88; III. 94*b*; IV. 99*b*; V. 103*b*; VI. 108; VII. 121*b*; VIII. 130*b*; IX. 138*b*; X. 142. Daçaka III. paṭala I. 155*b*. At the end of each paṭala is a çloka giving the number of the paṭala ("Drâhyâyanakṛite sûtire" or "Chandogasûtire"), and dedicating it to Hari (also 'Viṣṇu' and 'Devakîsuta'). In these colophons Dhanvin is said to be of the Kâçyapagotra. The following is at the end of p. III.—

Drâhyâyanakṛitesûtire yathâmati yathâgamañ |
Trîtiyapaṭalañ vyâkhye dhanvî kâçyapanandanaḥ ||

The worship of Kṛiṣṇa-Viṣṇu is decidedly modern; if these çlokas are authentic, Dhanvin must have lived after the 12th century. Fragments of this work are at Oxford (v. Aufrecht's "Catalogus," p. 379*a*), and at Berlin (v. Weber's "Verzeichniss," p. 77).

CLXIX. *Prayogamuktâvali*, by *Virarâghava*, son of *Çri-râma*. Grantha character; 466 pp. 4to. Copied 1866 from a MS. that was much injured, so that there are many omissions and blanks. The text is incorrect. This is a treatise in çlokas on the Sâma çrauta rites according to the Chandogasûtra. The author quotes Maghasvâmin and Rudraskanda, the Drâhyâyana and Pâtañjala (!?prâñj°) çâkhâs, Vararuci, the Mahâbrâhmaṇa and Shaḍviñçabrâhmaṇa and Upanishads. He must have been a S. Indian Vaishṇava of the 17th or 18th century. The style is bad.

CLXX. *Audgâtraprayoga*. Grantha character; 31 palmyra leaves, 16½ × 1½. Written about 1750. Contains the *Agnishṭomaprayoga*.

CLXXI. *Prayogapârijâta*, by *Purushottama bhattacha*, son of Devarâjârya (v. colophon on p. 113b). Grantha character; 113 palmyra leaves, $7\frac{1}{2} \times 1\frac{1}{4}$; 8-9 lines on a page.

Agnishṭomaprayoga, 1; sarvapriṣṭâptoryâmapr: 27; vâjapeyapr: 39; sâgnicityapr: 45; jyotiraptoryâmapr: 65; paundarikapr: 69; atyagnishṭomapr: 89; ṣoḍaḍipr: 95; atirâtrapr: 98.

SÂMAVEDAGRIHYASÛTRAS, ETC.

CLXXII. *Drâhyâyana-grihyasûtra*. Grantha character; 12 palmyra leaves, $16 \times 1\frac{1}{4}$. Recent. Four paṭalas.

P. I. begins—Athâto grihyâkarmâny | udagayanapûrvapaxapunyaḥeshu |

These sûtras are attributed to Khâdira.

CLXXIII. *The same*. Grantha character; 135 palmyra leaves, $14 \times 1\frac{1}{8}$. About 1840.

The grihyasûtras are on leaves 1-29; the rest is occupied by *prayogas*, or directions for the grihya ceremonies, commencing with the Jâtakarma.

CLXXIV. *The same*. Commentary (*vritti*) by Rudraskandasvâmin. 43 palmyra leaves, $18\frac{1}{2} \times 1\frac{1}{2}$. Written in the year Siddhârtha (? 1859). Grantha char.

Begins—Athâto grihyâkarmâni athânantaram̃ kasmâd anantaram̃ | deva savitarityâdimantravacchâkhâdhyayanânantaram̃ | yato 'nadhîtavedasya mantrâparijñânâd vaxyamâneshu vâkyeshu* karmânushṭhânayogyatayâ pratipattum açakyaṃ | atas tadanantaram̃ iti gamyate | nanu mantramâtrâdhyayanâd api çakyaṃ pratipattum̃ | satyaṃ† | yadi mantramâtrâdhyayanavidhi(h) syât | vidhyabhâve ko doṣah | icchânibandhanam adhyayanam syât |

The first paṭala contains 5 khaṇḍas.

Paṭala II. begins l. 16b (5 khaṇḍas).

„ III. „ l. 29b (5 khaṇḍas).

„ IV. „ l. 38 (4 khaṇḍas).

CLXXV. *The same*. Grantha character; 58 palmyra leaves, $14 \times 1\frac{1}{8}$. Recent.

This and the last-mentioned MS. appear to differ considerably.

* No. CLXXIV. vaxyamâno vâkyârtho.

† Do. na.

CLXXVI. *Kārikās to the grīhyasūtras of Khādīra by Vāmana.*

Grantha character ; 30 palmyra leaves, 16×2 . Written about 1860. Begins—

Prāṇamya khādīrācāryaṃ grīhyam āçritya tatkrītam |
Saṃxepēṇa padārthānāṃ smārtānāṃ vaxyate kramah ||

CLXXVII. *Gautama's Pitṛimedhasūtra, Anantayajan's vivaraṇam.*

56 palmyra leaves, $18\frac{1}{4} \times 1\frac{1}{2}$. Grantha char. Written about 1860. Begins—

Rajastatvatamoyogān mūrttitritayabhāsvaram |

Harin natvāxapādīyasūtravṛittim karomyaham ||

Atha bhagavān gautamaḥ pitṛimedhākhyam karma vyācīkhyāsyuḥ paṭaladvayena pitṛādīsaṃskāraprabhṛitikarma sarvaçrāddhaprakṛitibhūtamāsiçrāddham ekoddishṭasapindīkaraṇaṃ ca pratipādāyan tadvārānyanīyanaimittikakāmyākhyatrividhaçrāddham pārvanaikoddishṭabhedenā dvividhaçrāddhaṃ ca sūcayishyan pitṛāder maraṇasamīpakāle kartavyam putrādīkāryam vidadhāti “prāyaṇakāla” ityādīnā | —prāyaṇakāle— | prāyaṇam maraṇam tasmin kāle—prāk smṛitivyogāt | smṛitiḥ smarāṇam jñānam vā | viyogonāçah |

Paṭala I. contains 7 khaṇḍas. P. II. begins l. 26b, and contains the same number of khaṇḍas.

The identification of the Gautama author of these sūtras (and, perhaps, of the Dharmasūtra also) with the author of the Nyāyasūtras, is curious. The author of the Vivaraṇa calls himself also Kavīyasātābhāṭṭa, and states that his father was named Kṛishṇabhāṭṭācārya.

CLXXVIII. *Sāmagrihyapariçiṣṭa.* Grantha character ; 39 palmyra leaves, $18\frac{1}{4} \times 1\frac{1}{2}$. Written about 1860.

This contains the 2–38 sections of the 2nd prapāṭhaka, and one unnumbered section added at the end. The whole work consists of 120 sections, and is the “Chāndogya-grīhyapariçiṣṭa” quoted by Kullūka (Mānava Dh. Ç. ii. 44, etc.) and others. It is in verse and prose mixed, and a great deal of it consists of passages from the brāhmaṇas versified and expanded ; several passages from the Sāma-vidhāna are given almost word for word. The contents of this fragment chiefly refer to prāyaçcittas and grīhya ceremonies, the açvatthopanayana, açvatthavivāha, nāgapra-

tishthâ, etc. Each section treats of a separate subject, and begins with the words "athâto vyâkhyâsyâmah." At the end, the authority (Gautama, Baudhâyana, Çâtâyana, etc.) is quoted, with the words "ity âha bhagavân."

SÂMAVEDADHARMASÛTRA.

- CLXXIX. *Gautama-dharma*. Grantha character; 35 palmyra leaves, 14×1 . Written about 1800–1810. Imperfect. Sections 23–26 are wanting, and the end of 22 and beginning of 27.
- CLXXX. *The same*. Grantha character; 28 palmyra leaves, $16 \times 1\frac{1}{2}$; 6–8 lines on a page. Written about 1840–50.
- CLXXXI. *The same*. Grantha character; 59 talipat leaves, 8×2 . Written about 1800.
- CLXXXII. *The same*. *Commentary (Mitâxarâ) by Haradatta Miçra*. Telugu character; 114 palmyra leaves, $16\frac{3}{4} \times 1\frac{1}{4}$; 7 lines on a page. Written about the end of the 18th century. Begins—

Namo rudrâya yaddharmaçâstrañ gautamanirmitañ |

Kriyate *Haradattena* tasya vrittir *mitâxarâ* |

Harih om̃ | *vedo mûlam* | karmajanyo 'bhyudayaniçreya-sahetur apûrvâkhyâtmaguṇo dharmah̃ tasya mûlam̃ pramâṇaṁ vedah̃ mantrabrâhmaṇâtmakah̃ | jâtyâm ekavacanaṁ catvâro vedah̃ ṛigyajussâmâtharvâtmakah̃ | ta eva dharme pramâṇaṁ | na yogipratyaxatânumânaṁ nâ 'rthapattir na çâktyâdyâgamaṁ tena tanmûlâ evo 'panayanâdayo dharmâ vaxyante na caityavandanakeçolluñchanâdaya iti dharmagrahaṇam upalaxaṇaṁ | adharmasyâ 'pi pratis-hedhâtmako vedah̃, etc.

- i. begins l. 1; II. 9; III. 10*b*; IV. 13; V. 15*b*; VI. 20; VII. 22*b*; VIII. 24*b*; IX. 27; X. 32*b*; XI. 38; XII. 42; XIII. 48; XIV. 51; XV. 57*b*; XVI. 62; XVII. 65*b*; XVIII. 69*b*; XIX. 72; XX. 76; XXI. 78; XXII. 81; XXIII. 88*b*; XXIV. 89*b*; XXV. 100; XXVI. 102; XXVII. 104; XXVIII. 106*b*.

ATHARVA VEDA.

- CLXXXIII. *Gopatha-brâhmaṇa, Uttarârdha*. Devanâgari character; 24 ff. 4to. Copied in 1866 from a recent MS. in the library at Tanjore, which formerly belonged to the Mahratta princes of that place. The last prince died

several years ago. When I examined the collection, in 1866, nearly all of the most valuable MSS. mentioned in the catalogue were not to be found. It is to be hoped that they were only mislaid. A list of the works in this library has been brought to England by H.H. Prince Frederick of Schleswig-Holstein.*

Prapâthaka I. begins f. 1 ; II. 5 ; III. 9b ; IV. 13b ; V. 16b ; VI. 19b.

This MS. is written very clearly and well, but very incorrectly. Respecting this brâhmana, v. Prof. Max Müller's A. S. L. p. 453. The Atharva Veda is unknown in S. India, except to a few persons who have brought parts of it back with them from Benares or Poona. The brahmans in the S. of India assert that the Atharva Veda has long been lost, and always speak of the Bible or Koran as the "Fourth Veda."

UPANISHADS.

CLXXXIV.—CCXXX. For convenience sake, the Upanishads are here arranged alphabetically ; the second number refers to Prof. Max Müller's list of these tracts in the Journal of the German Oriental Society, vol. xix. pp. 137—158.

A. A collection of Upanishads, in the Telugu character, on palmyra leaves, $22 \times 1\frac{3}{4}$. Written about the middle of the last century. The leaves are numbered 150—262 ; leaves 237—259 are wanting. No. 56.

B. Ditto, in the Grantha character, on palmyra leaves. Copied about 1775. No. 63. Contains besides, the Bhagavadgîtâ, and miscellaneous tracts.

C. Ditto, 22 palmyra leaves. Written about 1820. No. 219.

D. Modern transcripts, in the Grantha and Telugu characters. 30 ff. 4to.

These MSS. are unfortunately often incorrect, as the extracts will show.

1 (1). *Axamâlikâ-up.* A. 212b ; 24 lines. Begins—Atha prajâpatiḥ guha(m) papraccha bho brahman axamâlâbheda-vidhiṃ brûhi kiṃ laxaṇasâkṛtibhedâ asyâḥ kâni sûtrâṇi kathaṃ ghaṭanâprakâraḥ | ke varṇ(â)ḥ | kâ pratishṭhâ vâ kaishâm adhidevatâ kiṃ phalam ce 'ti | tam guhaḥ

* v. Prof. Goldstücker's Jaiminîyanyâyamâlâvistara, pref. 5.

pratyuvâca pravâlamauktikasphatîkaçaṅkharajatâsṣṭâpa-
dacandanaputrajîvikaujjâ rudrâxâ iti.

2. *Advaita-up.* A. 233*b*; 17 lines. Begins—Upâsanâçrîto
dharmo jñâte brahmaṇi vartate | prâg utpatter ajaṃ sar-
vaṃ, etc.
- 3 (7). *Adhyâtma-up.* A. 159*b*; 4 lines. Imperfect; the
ends of lines 1 and 2 being broken.
- 4 (8). *Annapûrṇeçvarî-up.* A. 209; 1½ line. A tantric
formula in verse.

Mûlaçriṅgâtamadhyasthâ bindunâdakalâçrayâ |
Nityânandî nirâhârî vikhyâtâ kalasatkacâ ||
Viṣṭaveçî parâ laxmîḥ kâmastâronnatis tathâ |
Bhagavaty annapûrṇe 'ti mahâtîlaṣṭitaṃ tataḥ ||
Annaṃ devâ tata svâhâ mantrasâre 'ti viçrutâ |
Saptaviṃçativarnâtmâ yoginî gaṇasevitâ ||
Îṃ hrîṃ gauḥ klîṃ, etc

- 5 (9). *Amṛitanâda-up.* A. 217*b*; 14½ lines. Begins—
Çâstrâny adhîtya medhâvî abhyasya ca punaḥpunaḥ |
Paramaṃ brahma vijñâyâ ulkâvantâny athotsrijet ||
Grantham abhyasya medhâvî jñânavijñânatatparah |
Palâlam iva dhânyârthî tyajed grantham açeṣṭataḥ ||
- 6 (15). *Âtma-up.* A. 212*b*; 4 lines. Athai 'vâ 'ngirâs tri-
vidhaḥ | puruṣas tathâ | bâhyâtmâ antarâtmâ paramâtme
'ti |
- 7 (17). *Ârunîka-up.* B. 56*b*–58. Begins—Ârunih prâjâ-
patyaḥ prajâpater lokaṃ jagâma | taṃ gatvovâca | kena
bhagavan karmâny açeṣṭato visrijanîti | tam hovâca prajâ-
patiḥ tava putrân bhrâtrîn bandhvâdîn | çikhâṃ yajño-
pavîtaṃ yâgasûtraṃ svâdhâyaṃ ca bhûrlokam visrijet |
daṇḍam âcchâdanaṃ kaupînaṃ parigrihet | çeṣṭaṃ visrijet.
- 8 (22). *Ekâxara-up.* A. 214*b*; 7 lines.
- 9 (25). *Kaṇṭhaçruti-up.* A. 215*b*. Begins—Yo 'nukrameṇa
saṃnyasyati sa saṃnyasto bhavati | ko 'yaṃ saṃnyâsa
ucyate | kathaṃ saṃnyasto bhavati | ya âtmânaṃ kriyâ-
bhir guptaṃ karoti | mâtâraṃ pitaraṃ bhâryâṃ putraṃ
suhṛido bandhûn anumodayitvâ ye câsya 'rtvijas tân sarvaṃ
çca pûrvavad vyânitvâ vaiçvânarîm iṣṭîṃ kuryât sarvas-
vam dadyât | Six sections. Ends—Nâtyartham sukha-
duḥkhâbhyâṃ çarîram upatâpayet | stûyamâno na tush-
yeta nindito na çapet parân | evaṃvṛittim upâsanto ghâ-
tayantîndriyâṇi yat ||

10 (29). *Kâlâgniruda-up.* B. 66 ; 11 lines. Begins—Atha kâlâgnirudram bhagavantañ sanatkumâraḥ papraccha | adhîhi bhagavan tripuṇḍravidhiñ kiñs tatvam kiñ dravyañ kiñ sthânañ kin tat kiñ pramañañ kâ rekhâ ke mantrâ kâ çakti(h) kiñ devatañ (sic) kaḥ karttâ kim phalam iti | tañ hovâca bhagavân kâlâgnirudro | yad dravyam tad âgneyam bhasmasadyojâtam (!) iti pañca-brahmamantrai(h) parigrihyâgnir ity anena ricâbhiman-trya . . . çïrolalâṭavaxaḥskandesḥu . . triyak tisro rek-hâḥ prakurvîta | Ends—Sakalabhogân bhunkte dahañ tyaktvâ çivasâyujyam eti na ca punar âvarttate na ca punar âvarttata ity âha bhagavân |

11 (32). *Kena-up.* B. 58.

12 (33). *Kaivalya-up.* B. 64 ; C. 2b-4. Begins—Athâ-çvalâyano bhagavantañ parameshṭhinañ parisametyovâca | adhîhi bhagavan brahmavidyâ(ñ) varisṭtâñ sadâ sadbhis sevyamânâñ nigranthâñ yayâ cirât sarvapâpam apy apohya parât parañ puruṣam upaiti vidvân tasmai sa hovâca pitâmahaç ca çradhâbhaktidhyânayogâd, etc.

Ends—Iddhañ paramâtmarûpañ yaç çatarudriyam adhîte so 'gnipûto bhavati surâpânât pûto bhavati brahmahatyât pûto bhavati kṛityâkṛityât pûto bhavati | tasmâd avimuk-tam âçrito bhavati | atyâçramî sarvvadâ sakṛid vâ japet | anena jûânâñ âpnoti sañsârârṇavanâçanañ | tasmâd evañ viditvainañ kaivalyaphalam açnute kaivalyam phalam açnute iti |

13 (34). *Kaushîtaki-up.* Fragment in the Grantha character, on 4 small olais at the end of A.

14 (37). *Garbha-up.* D. ff. -8-19. Transcribed from the copy in the Brown collection at Madras. Telugu character.

This appears to differ somewhat from the text as described by Prof. Weber in his "Indische Studien," ii. p. 65, etc.

15 (40). *Gopâlatapana-up. Pûrva.* A. 166. Uttara do. 167b.

16 (43). *Chândogya-up.* A. 180-206b ; and a separate MS., No. 67.

17 (44). *Jâbâla-up.* A. 209 ; 14 lines. B. 59b. C. 4 ; (4 lines only at the beginning.) Begins—Bṛihaspatir (u)vâca yâjñavalkyañ yad anu kuruxetram devânâñ devayajanañ sarveṣhâñ bhûtânâñ brahmasadanam avimuktam vai kuruxetrañ devânâñ devayajanañ sarveṣhâñ bhûtânâñ

- brahmasadanañ tasmâd yatra kvacana gacchati tad eva manyate 'tîdañ vai kuruxetrañ devânâñ devayajanañ sarveshâñ bhûtânâñ brahmasadanam atra hi janttoḥ prâṇeshûtkramamânesḥu rudras târakañ brahma vyâcasṭe yenâsâv amṛito bhûtvâ moxî bhavati | tasmâd avimuktam eva nishevetâvimuktañ na vimuñced evam evaitad vai yâjñavalkyaḥ || 1 || Ends—Parasañnyâsena dehatyâgañ karoti sa paramahañso nâmeti |
- 18 (51). *Taittirîya-up.* B. 40. D. ff. 1-14. Accented in the Telugu fashion.
- 19 (52). *Tripura-up.* A. 210; 6½ lines. Begins—Tisraḥ puras tripathâ viçvacarṣaṇî atra kathâ axarâs sañnivi-
shṭâḥ |
- 20 (54). *Triçikhîbrahmaṇa-up.* A. 235b; 17 lines; end wanting. Begins—Triçikhîbrâhmaṇa âdityalokañ jagâma tam âdityañ natvâ bhagavan kiñ dehaḥ kiñ prâṇaḥ kiñ kâraṇaḥ kim âtmâ tañ hovâca sarvam idañ çiva eva vijâ-
nîhi kiñtu çuddho nirañjano vibhur advayaç çiva eka svena bhâsenedañ sarvañ sriṣṭvâ taptâyaḥpindavad ekañ bhinnavad apabhâsate tad bhâsakañ kim iti ced ucyate |
21. *Deçika-up.* A. 218; 2 lines. Begins—Âcâryavedasañ-
panno viṣṇubhakto vimatsaraḥ | mantrajño mantrabhak-
taçca sadâ mantrâcrayaç çucih || gurubhaktisamâyuktaḥ
purushajño viçeshataḥ | evañ laxaṇasañpanno gurur ity
abhidhîyate || Praise of such a guru or “deçika.”
22. *Dvaya-up.* A. 218; 2 lines.
- 23 (59). *Dhyânnavindu-up.* A. 233; 8 lines. Begins—
Yogatatvam pravaxyâmi yoginâñ hitakâmyayâ |
Taccrutvâ ca paṭhitvâ ca sarvapâpaiḥ pramucyate ||
- 24 (61). *Nâradaparivrâjaka-up.* C. 5-22. Begins—Atha
kadâcit parivrâjakâbharano nâradah sarvalokasañcârâñ
kurvann apûrvapuñyasthalâni puñyatîrthâni, etc.
- 25 (64). *Nirvâṇa-up.* A. 234b; 3 lines. Atha nirvâṇo
paniṣhadañ vyâkhyâsyâmaḥ | paramahañsaḥ | so 'hañ
parivrâjakâḥ paçcimalingâḥ | manmathaxetrapâlâḥ gaga-
namahâsindhântam amṛitakallolanadî axayañ nirañjanaḥ |
nissañçaya riṣih | nirvâṇo devatâ | nikulaḥ pravṛittih |
niṣkevalajñânâñ | ûrdhvâmnâyaḥ | nirâlañbapîṭhañ |
sañyogadîxâ | viyogopadeçah | dîxâ santoshapâvanañ ca |

dvâdaçâvidyâvalokanañ | vivekaraxâ | karunaiva | keçî |
 anandamalâ | ekântamuktâsanasukhagoshtî | akalpita bhixâ |
 hañsâcârah sarvabhûtebhyo hañsa iti pratipâdayati | daiv-
 yañ kathâ | udâsînah kaupînañ | vicâradanḍah | brahmâ-
 valokayogapattah | çriyâñ pâdukâ | parecchâcarañañ |
 mañḍalinîbaddhah | parâpavâdamukto jîvanmuktaḥ | çiva-
 yogamudrâ ca | jecarînidrâ ca | paramânandî | tîrthapâ-
 dukâñ pûjayâmy aham iti tîrthapâdukâñ pûjayâmy aham
 itîti || Sic !

- 26 (66). *Nṛisîmhatâpinî-up.* *Pûrva*, A. 170 ; *Uttara*, do.,
 175b.
- 27 (69). *Paramahañsa-up.* D. ff. 24–25. Telugu character.
 Transcribed from the Madras MS. Begins—Atha yoginâñ
 paramahañsânâñ ko 'yañ margas teshâñ kê sthitir iti
 nârado bhagavantam upasametyovâca |
- 28 (72). *Pinḍa-up.* A. 212 ; 3 lines. Devatâ riṣayah sarve
 brahmânâṃ evam abruvan | mṛitasya dîyate piṇḍa(h)
 kathañ grihñâty acetasaḥ || bhinne pañcâtmake dehe gate
 pañcâ supañcadhâ | hañsas tyaktvâ gato dehañ kasmin
 sthâne vyavasthitaḥ || tryahañ vasati toyeshu tryahañ
 vasati câgnishu | tryaham âkâçago bhûtvâ dinam ekañ tu
 vâyugah || prathamena tu piṇḍena kalânâṃ tasya sañ-
 bhavaḥ | dvitîyena tu piṇḍena matis (tasyâ) bhijâyate ||
 caturthena tu piṇḍena asthimaj(j)â prajâyate | pañcamena
 tu piṇḍena hastângulyaçiromukh(â)ḥ || śhaṣṭhena kṛita-
 piṇḍena hṛitkañthatâlu jâyate | saptamena tu piṇḍena
 dîrgham âyuh prajâyate || aṣṭamena tu piṇḍena vâcam
 pushyati vîryavân | navamena tu piṇḍena sarvendriyas-
 amâkṛitîḥ || daçamena tu piṇḍena bhâvânâ(ñ)plavanañ
 tathâ | piṇḍe piṇḍe çarîrasya hi tathânena(?)sambhavaḥ ||
- 29 (77). *Prânâgnihotra-up.* A. 211 ; 18 lines. Begins—
 Athâtaḥ sarvopanishatsârañ sañsârajñânâṃ . . . sûtrañ
 çârîrayajñâñ vyâkhyâsyâma etc.
30. *Bṛihajjâbâla-up.* A. 219. This is a long Up, consist-
 ing of 102 lines ; the whole being divided into 8 brâh-
 maṇas. Begins—Âpo vâ idam âsat salilam eva sa taptas
 taptvâ sa etam bhusuṇḍah kâlâgnirudram agamad âgatya
 he vibhûter mâhâtmyañ brûhîti tatheti pratyavocat |
- 31 (80). *Brahma-up.* D. 28b–30. Grantha character. Atha
 hainañ mahâçâlaç çaunako 'ngirasañ bhagavantañ pip-
 palâdam upasañpannah papraccha | Three sections.

32. *Brahma-up.* II. C. 1-2*b*. Begins—Athâsya puruṣasya catvâri sthânâni bhavanti nâbhir hṛidayam̃ kaṇṭham̃ mûrdhâca | tatra catuspâdam̃ brahma vibhâti jâgarite brahmâ svapne viṣṇuḥ sushuptau rudras turîyam axaram̃ |
- 33 (100). *Muktikâ-up.* A. 260-262 : 54 lines only ; wanting the end. Begins—Ayodhyânagare ramye ratnamaṇḍapapathyame |
The list of Upaniṣads is on l. 206*b*. This is evidently very recent, as it includes all the suspicious Upaniṣads.
- 34 (106). *Yâjñavalkya-up.* A. 231.
- 35 (108). *Yogacûdâmani-up.* A. 235 ; 10 lines. Begins—Yogacûdâmaniṃ vaxye yoginâm̃ hitakâmyayâ | kaivalya-siddhidaṃ gûḍham̃ sevitaṃ brahmavittamaḥ ||
- 36 (111). *Râmatâpana-up.* *Pûrva* A. 160 ; *Uttara* do. 162*b*.
- 37 (117). *Vajrasûci-up.* D. ff. 16-17. Telugu character. Copied from a MS. in the Brown collection at Madras. Begins—Vajrasûciṃ pravaxyâmi çâstramajñânacchedanaṃ | dûṣhaṇam̃ jñânahînânâm̃ bhûṣhaṇam̃ jñânacaxushâm̃ ||
This has been printed by Prof. Weber.
- 38 (118). *Varâha-up.* D. ff. 26, 7. This is nothing more than a modification of the Vâsudeva-up., and also treats of the ûrdhvapundra. Begins—Atha çrîvarâharûpiṇam̃ bhagavantaṃ praṇamya sanatkumâraḥ papracha | adhîhi bhagavan ûrdhvapandravidhim | kiṃ dravyam̃ | kiyat sthânam̃ | kâ rekhâ ko mantraḥ | kiṃ phalam itî ca |
- 39 (120). *Vâsudeva-up.* A. 207 ; 14 lines. Begins—Namaskṛitya bhagavân nâradas sarveçvaraṃ vâsudevaṃ papraccha | adhîhi bhagavann ûrdhvapandravidhiṃ dravyamantrasthânâdisahitaṃ me brûhîti | This mark is to be made of gopîcandana from Dvârakâ, so called, because it was used by the Gopîs for anointing Viṣṇu in the form of Kriṣṇa.
40. *Sânkhyâyana-up.* A. 150-3*b*. This is in 5 adhyâyas when complete, but the first chapter and part of the second are wanting in this MS.
- 41 (141). *Subâla-up.* A. 218 ; 14 lines. Begins—Tad âhuḥ kiṃ tad âsît tasmai sa hovâca |
- 42 (142). *Sûrya-up.* A. 215 ; 12 lines. Begins—Atha sûryâtharvângirasau vyâkhyâsyâmaḥ | Brahmâ ṛiṣiḥ | gâyatṛî chandaḥ | âdityo devatâ | agninârâyaṇayuktam bîjam̃ |
- 43 *Saurakâyana-up.* A. 231*b* ; 2 lines.

- 44 (144). *Skanda-up.* A. 210b; çlokas. Begins—Acyuto
'smi mahâdeva tava kârũnyaleçataḥ | vijũânaghana evâsmi
çivo 'smi kim ataḥparaĩ ||
- 45 (146). *Haĩsa-up.* D. f. 27b. Grantha character. Be-
gins—Atha haĩsaparamahaĩsanirũayaĩ vyâkhyâsyâmaḥ |
brahmacâriṇe dãntâya gurubhaktâya haĩsa haĩseti sadâ-
yaĩ sarvabhũtesḥu vyâpto varttate yathâgniḥ kâshṭeshu
tileshu tailam iva taĩ viditvâ na mĩityum eti |
- 46 (149). *Hayagrĩva-up.* A. 234b; 3½ lines. Begins—
A(th) hayagrĩvam ekâxareṇa brahmavidyâĩ pravaxyâmi
brahma maheçvaraĩ maheçvarât saĩkarṣaṇaḥ | saĩkar-
ṣaṇaĩ nâraḥ | nâradâd vyâsaḥ |

The commentaries on some of the Upaniṣads by Râmânuja Madhva (Ânandatĩrtha) and others are not mentioned here, as they belong rather to the later philosophical and sectarian literature. Many of these works (and especially those of Madhva) do not deserve the name of commentary, as they consist chiefly of a mere summary of the supposed meaning of the text.

The MSS. above described, together with a much larger collection of works belonging to the modern Sanskrit literature, I have presented to the library of the India Office in Westminster.

A. B.







